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1900



2/1
Dr. BURNET's
APPENDIX

TO THE
NINTH CHAPTER
OF THE
State of the Dead.

CONCERNING
The two *Resurrections*, the *New-Heavens*
and *New-Earth*; the *Millenary-Reign*
of CHRIST, and Of the *Future Restaura-*
tion of the J E W S.

Published from the AUTHOR's *Latin* Original.
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T O

Mr. FOXTON.

Nov. 25. 1728.

S I R,

THE Justice you have done to Dr. *Burnet's* Memory, by your Version of the two Parts you have published of his *Archæologia Philosophica*, as well as of his Tractate *De futura Judoorum Restauratione*, cannot be too highly Applauded.

This Morning, at the Request of a particular Friend, I went to the *Prerogative-Office*, in *Doctors-Commons*, to peruse the *Last Will and Testament* of Mr. *Wilkinson*, who has taken so much upon him with Relation to Dr. *Burnet's* Writings.

He has died much more Rich than Religious, for the Will is void of all Preamble, except the Scrivener's, *In Nomine Domini*, &c.

He makes Confession of no Sins, dies in the Communion of no Church, and expresses no Hopes of a Resurrection. He says not one Word of his Soul, and very little of his Body. I find he was a *Yorkshire-Man*, born at *Croft* an obscure Parish in that County, to the Poor of which he has left ten Pounds.

I. His Executors are his Wife and one Mr. *Edward Simpson*, his Cousin. Besides, her Share of his Estate for Life, he leaves her all the Jewels and

and Plate she brought him, together with all her PARAPHARNALIA*, his Coach, Chariot and Calash, and two hundred Pounds for Mourning.

II. As to his Literary-Legacies, he leaves Mr. *Simpson* the Civil, Canon and Common Law Books in his Library, with all his respective Manuscripts thereto belonging, under this Obligation, *That he does not permit any of them to be Copied.* He likewise leaves him his *Historical* Books, the Pictures of Lord Chief Justice *Hale*, and Dr. *Burnet*, as also the Latin-Works of the latter, but takes no Notice of the *English* (suppressed) Edition of the *Archæologia*, now in Mr. *Simpson's* Custody, which, as I was lately informed by one of the Proprietors, Mr. *Chapman* a Bookseller in *Pall-Mall*, the said *Simpson* said he would burn; tho' to my own Knowledge Terms have been stipulated by a certain Attorney for the said Impression, both in Mr. *Wilkinson's* Life time, and since his Decease. But indeed your Performance has now condemned that Impression *ad ficum & piperem*, being a very faulty Translation.

III. Mr. *Wilkinson* has left all his Books relating to *Physic*, *Husbandry* and *Gardening*, to one Mr. *Milbank*. All his Books of *Devotion* to his Wife, in a Walnut-Tree Case, with Liberty to take any other Books out of his Library, she shall like, to fill up the Shelves of the said Book-Case.

IV. To Dr. *Wintringham* he has bequeathed his large Diamond-Ring, consisting of nine Diamonds, which was given him by Dr. *Burnet*.

V. He desires to be *privately Buried*, without any *Escocheons*, in a Vault, if permitted, to be made for him at *Teddington* in the County of *Middlesex*. If his Relatives intend him any monumental Inscription, he desires it may be affixed in the said Church-Wall; and, that a Brace of Ecclesiasticks *may Praise*

* *Alias* her *Wedding-Clothes.*

him in the *Gates*, he has left to Dr. *Mangey* Mr. *Selden's* Works in six Volumes, *Folio*, and to Mr. *Hale* of *Teddington*, Bishop *Stillingfleet's* Works in five Volumes.

VI. He desires, that all his *Family-Pictures* may go together, but having two of his own, leaves a small one to his Kinsman, and a large one painted in his Bar-Gown to his Wife. For which Reason I think Dr. *Burnet's* Picture, his Diamond-Ring, and his Works might have been with more Propriety bequeathed to some of that Gentleman's Relations, than any of his own, as being consistent with his own Observation abovementioned.

VII. He does not, either in his Will, or in any of the four Codicils thereunto annexed, make any mention of his being impowered by Dr. *Burnet* to publish any of his *Posthumous* Latin Pieces, or to concern himself with any *English* Versions that shall be made of those he printed in his Life-time. Which fully confirms what I have before observed relating to the *Archeologia**, that he had no more Power of disposing of the Latin Copy of that Work, than he had of his *Theory* which *Hooke* was obliged to purchase of Mr. *Kettilby's* Executors, and to them only the Copy-Right of the *Archeologia* belongs.

I cannot conclude without taking some Notice of the term *Paraphernalia*, which I think is much more pedantically applied by Mr. *Wilkinson* to his Widow, than it was lately done by Mr. *Cibber* to Mrs. *Oldfield*†, but whether the Player borrowed it from the Lawyer, or the Lawyer from the Player I will not take upon me to determine.

* See the Address, *Ad Populum*, prefixed to Mr. *Foxton's* Version.

† See the Preface to the *Provoked Husband*, a Comedy 8°. 1728.

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OF THE

Future Restauration

OF THE

J E W S.

IN the NINTH Chapter of our Treatise *De Statu Mortuorum*, &c. under the Article of the MILLENIUM, we have said little or nothing concerning the *State* of the JEWS in the *future Kingdom* of the *Messiah*, that so the Thread of that Discourse might not be interrupted. But this Matter is of too great Moment to be passed by untouched, or treated of in a cursory Manner. Many are of Opinion, that the *Wife* of the *Lamb* (*Isa.* iv. 5.) which in the *Revelation* of *St. John*, made her self ready for the Marriage before the End of the World, with a solemn Pomp, denotes the People of the *Jews*. For when the great *Woore* of *Babylon* was judged, (*Rev.* xix. 1. &c. *Dan.* vii. 11, 13, 14.) condemned, and burned, there were many Voices heard in Heaven and on Earth, singing *Hallelujah* to God: The Voices of four and twenty Elders, four Beasts, and all the Servants of God, both small and great. There were Voices like the Noise of many Waters, and like mighty Thunderings (*v.* 7, 8.) saying *Hallelujah*; for the Lord God omnipotent reigneth. And then it follows: *Let us be glad and rejoice, and give honour to him; for the Marriage*

B

of

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of the Lamb is come, and his Wife hath made herself ready. And to her was granted that she should be arrayed in fine Linen, clean and white; for the fine Linen is the Righteousness of the Saints. Then the Angel said to me, write (v. 9.) blessed are they who are called to the Marriage Supper of the Lamb. And he said unto me, these are the true Sayings of God. True altho' wonderful, and to be committed to writing that Posterity may be certified of the Reality of them.

In this *Marriage of the Lamb* there is pointed out some future notable Change or Restauration of Things. And since the same *Bride of the Lamb* is afterwards called the *Holy City, the great, the new Jerusalem, descending out of Heaven from God, (xxi. 2, 9, 10.)* the Kingdom of the *Messiah* seems to be aimed at in this Description, under the Name of a City, and the new and holy *Jerusalem*, namely that same Kingdom which the most High will give to the *Messiah* in his own Time, and to his holy People, or the *Jews*, as *Daniel* says. (c. vii. 27.) There is a remarkable Passage also to this Purpose in *St. Luke's Gospel*, (c. i. 3.) and many other Places of Scripture, which we shall insert in the Progress of this Work, in their proper Order. For I am not desirous that the Reader should form a Judgment from what has been thus briefly hinted, as to what particular Parts the *Jews* are to bear in this *Marriage of the Lamb*, or that Kingdom of the *Messiah*. This Argument must take a much larger Compass, and must be drawn from the very Originals of that Nation. Moreover it seems proper when we are entering on a Discourse about the *future Condition* of the *Jews*, to begin from *Abraham* their Father, and the everlasting Promises made to him and his Seed. When *Abraham* by the Command of God having left his Country, and came
into

into the Land of *Canaan*, the Lord appeared to him and said, (*Gen. xii. 7*) *Unto thy Seed will I give this Land: and Abraham builded there an Altar unto the Lord who appeared unto him.* And when he returned from *Egypt* (having been compelled to go thither by reason of the Famine) God renewed his Promise, and said unto him, after he had looked round about, (*c. xiii. 15.*) *All the Land which thou seekest, to thee will I give it, and to thy Seed for ever.* Afterwards, when *Abraham* desired a Sign for the Confirmation of his Faith, God gave him an extraordinary one; and then immediately by way of Covenant, repeated the Promise, saying, (*c. xiv. 8, 18.*) *Unto thy Seed have I given this Land, from the River of Egypt unto the great River, the River Euphrates.*

Farther, when he changed his Name from *Abram* to *Abraham*, (*c. xvii. 5.*) God made a perpetual Covenant with *Abraham*, concerning the Things promised, saying, (*v. 7, 8.*) *I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee and to thy Seed after thee: And I will give unto thee and to thy Seed after thee, the Land wherein thou art a Stranger, all the Land of Canaan for an everlasting Possession; and I will be their God.*

Moreover Circumcision was instituted as a Token of the Covenant, to be observed on the Part of *Abraham* and his Seed; (*Gen. xvii. 10.*) and God on his Part promised *Abraham* (when he was then an old Man, and his Wife well stricken in Age) a Son *Isaac*, whom he joyfully received at the appointed time. Thus we have taken a brief Survey of the Promise which was made to *Abraham* and his Seed, concerning their perpetual Inheriting of the Land of *Canaan*.

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The same Promise was renewed to *Isaac*, which God had before made to his Father. For when *Isaac* was preparing to go into *Egypt* to avoid the Famine, God appeared to him, and forbidding him to take that Journey, commanded him to abide in the Land of *Canaan*: And lest *Isaac*, who was then fearful and destitute of Provision, should make any Hesitation in this Matter, God repeated that Promise which he had already made to *Abraham*, and distinguished it with the Solemnity of an Oath (c. xvi. 3.) *Sojourn in this Land and I will be with thee, and will bless thee, for unto thee, and unto thy Seed, I will give all these Countries, and I will perform the Oath which I swear unto Abraham thy Father.*

Isaac transmitted this Promise to *Jacob* and his Seed, (c. xxxv. 11, 12.) and God himself confirmed the same to *Jacob*, when having changed his Name into *Israel*, he said unto him, *I am God Almighty*, (c. xlviii. 3, 4.) *the Land which I gave Abraham, and Isaac, to thee will I give it, and to thy Seed after thee will I give the Land.* This promised Inheritance was afterwards transferred with the same Right and Title, in the Name of the omnipotent God, to *Joseph* and his Seed for a perpetual Possession. And lastly *Joseph* when he was dying delivered and handed down this Gift of God to his Children and Brethren, the Heads of the Tribes of *Israel*. (*Gen. i. 24.*)

Thus this Promise was gradually confirmed at divers Times, and by various Repetitions. God obliged himself to perform these things by the Force of a *Promise, Covenant* and *Oath*, (*Chron. xx. 7. Ps. cv. 8. cxxxii. 11, &c.*) than which nothing is esteemed more sacred or inviolable. A Promise is a Security for private Faith, and a Covenant for that which is public; but an Oath (*Heb. vi. 13, 17.*) comprehends

hends whatsoever can be imagined necessary for either, be it human or divine.

Hitherto we have discoursed about the Promises of God formerly made to the Patriarchs, (as well separately as jointly) (*Exod.* vi. 4, 8 *Dent.* i. 8.) and their Sons, of their Possessing the Land of *Canaan*. It is to be observed, that the *Israelites* afterwards possessed the Land, and so far these Promises were fulfilled; but they were often driven from thence and restored again, till the last and most terrible Expulsion which they have sustained for near seventeen Ages, and which they still groan under. Now since the Land of *Canaan* was given to the *Israelites* for a perpetual Inheritance, this Question necessarily arises, Whether they shall at last be restored to their ancient Country, that so the Promises of God may not be void?

Indeed the Prophets often foretold the Captivities and Restorations of the Children of *Israel*; and the Event of Things was answerable to their Prophecies; and so the divine Promises remained unhurt and entire.

For the Nature of the Promise did not require that the *Israelites* should at all times possess that Land for a continual and never interrupted Series of Years, but only that they should at least, after long Captivity, return to the Heritage abovementioned. And so they should always have a just Title to that Land whosoever actually possessed it. I say *always* and to the last, by Virtue of the divine Donation, which can never be extinguished. With God there is no Time, no Prescription.

God no where promised that he would never punish the *Israelites*, either at home or abroad (by Wars, Banishment and Captivity) on the contrary he threatened them with all Sorts of Punishments, as often as they should presumptuously rebel against him.

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him. Thus *Moses* (*Lev. xxvi.* and *Deut. xxviii.*) and the other Prophets frequently gave Warnings of this Nature, that so the Danger might be prevented. But at present we are treating about the perpetual Expulsion, Captivity and Desolation, in like manner as the perpetual Inheritance was promised in the Passages beforementioned. Now *Moses* in the Place just now cited, and elsewhere, (*Deut. iv. 30, 31.*) promises them a Restauration by Virtue of this primitive Covenant which we have been speaking of, after they should have suffered the most piercing Calamities. For thus he concludes his Discourse about those Punishments which he had been denouncing, (*Lev. xxvi. 40, 41, 42.*) *If they shall confess their Iniquity, and the Iniquity of their Fathers, with their Trespasts which they trespassed against me, and that also they have walked contrary to me. And that I also have walked contrary to them, and have brought them into the Land of their Enemies; if then their uncircumcised Hearts be humbled, and they then accept of the Punishment of their Iniquity. Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember; and I will remember the Land. (v. 44, 45.) And yet for all that when they be in the Land of their Enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my Covenant with them: For I am the Lord their God. But I will for their Sakes remember the Covenant of their Ancestors, whom I brought forth out of the Land of Egypt, in the Sight of the Heathen, that I might be their God, I am the Lord.*

He repeats the Promises given to their Fathers, and says that he will be mindful of them, when the *Israelites* should sojourn in a strange Land. (See also, *Deut. xxx. to v. 10*)

But perhaps you will say that *Moses* makes the Repentance and Conversion to God, of these banished and afflicted *Israelites*, the necessary Qualifications and Conditions of their receiving this divine Mercy: I confess this is true, but these also God will bestow in his appointed Time, as we shall shew hereafter. He who promises the End, will perform the Means, since he is God Almighty. However this Question seems to grant that upon their Repentance the Children of *Israel* shall be restored and return into their own Country; therefore we ought not to despair concerning their Fortune, Welfare, and future Restitution. The Fate of the *Jews* was moving in this Circle; *They sin and are punished, they repent and are restored.* Examples of which we shall see in the following Dissertation.

Hitherto we have considered those Passages which refer (as it were on the first Glance) to this Argument in the *Mosaic* Writings. But we must farther consult the Oracles of other Prophets, that so by their Consent and fuller Explication, the preceding Assertions may be strengthened, and a brighter Hope arise concerning the *Restoration* of the *Israelites*.

Now it is evident that *Isaiab*, *Jeremiah*, and the rest of the Prophets, chiefly treat about the Condition of the *Jews*, and delineate their prosperous and adverse Fortune, fluctuating like the Waves of the Sea. Now they rejoice in Peace and Plenty, and then they are oppressed by their Enemies, and being carried away into foreign Countries, they groan for a while under the Yoke of Captivity: From whence being at length set free by the divine Compassion, they are brought to their ancient Land and Patrimony; and these Revolutions were very frequent. (*Dent. xxviii, and xxx.*) But among all these:

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these Vicissitudes, one is eminent above the rest, first foretold by *Moses*, and confirmed afterwards by the succeeding Prophets; by which when the *Jews* should be dispersed and scattered thro' all the Nations, even to the Ends of the Earth, they were to be gloriously recalled and established in their own Land, attended with an excellent Government and abundance of perpetual Peace and Felicity. Now the chief Question about this principal Restauration of the *Jews* is, Whether it be already past and accomplished, or not? This is to be learned from those Descriptions which the Prophets have given us of it.

Isaiah in his second Chapter foretels *Judah* and *Jerusalem* of the coming of the *Messiah*; and describes his righteous Judgments on the Heathen, and those pacific Times wherewith *Israel* should then be blessed in the following Words. (v. 4.) *And he shall judge among the Nations, and shall rebuke many People; and they shall beat their Swords into Plow-Shares, and their Spears into Pruning-Hooks; Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

He then describes the terrible Majesty of God when he comes to shake the Earth. (v. 5.) Now we have not as yet seen these peaceable Times among all Nations, nor this dreadful Day, as it is here represented. But since Prophecies of this Nature frequently occur, not only in this but other Prophets also, we shall have an Opportunity afterwards of discoursing upon them.

In the mean time we may observe, that as the Prophet here promises and foretels Peace to the *Jews*, so in the fourth Chapter he describes the Glory and majestic Presence of God, which shall appear at the same coming of the *Messiah*; for so I understand these Words of his. *And the Lord will create upon*
every

every dwelling Place of Mount Sion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a flaming Fire by Night; for upon All the Glory shall be a Defence. I doubt not but the Prophet here refers to the *Schechinah* or majestic Presence of God, which he was pleased to afford the *Israelites* in the Wilderness; and the *Chaldee* Paraphrast expressly mentions the *Schechinah* in this and the following Verse. Now since the *Schechinah* did not appear in the second Temple after the *Babylonish* Captivity, this Prophecy seems to have a Reference to future Times.

This Prophet represents the same *Schechinah* in a more glorious manner in the sixth Chapter, and nearer to the Appearance of the *Schechinah* in the Temple, with the Seraphims standing above (v. 2.) and the House being filled with Smoke. (v. 4.) In this Chapter likewise the Prophet foretels that the Hearts of the *Jews* would be for some time hardened, their Cities wasted (v. 10, 11.) and the People dispersed; and since this Blindness and Obduration, still continues, the Remains of the *Jews* are at length to return; the Trunk or Root is not cut away, altho' they have been a long time without Fruit or Flower.

Hitherto we have pursued these two Heads or Characters, concerning those peaceable Times, and the *Divine Schechinah*, which should return to the *Israelites*; and we have given some Tokens whereby the Time of that *Peace and Glory* may be defined, but there yet remain some which are brighter. For we are taking our Journey towards the rising Sun, and the farther we go, the Shadows will grow lesser, and the Light appear stronger. But to pursue this Subject.

In the eleventh Chapter, the Promise is again renewed, concerning the pacific State of Things which

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which was to arise under the Reign of the *Messiah*, and spring from the Righteousness and Fidelity which should exceedingly flourish under the *Messiah's* Empire. For thus says the Prophet, (v. 5, 6.) *Righteousness shall be the Girdle of his Loins, and Faithfulness (or Truth) the Girdle of his Reins. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them (v. 8, 9.) And the suckling Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Adder's Den. They shall not hurt (they shall not do any Injury or Detriment) nor destroy in all my holy Mountain, for the Earth shall be full of the Knowledge of the Lord as the Waters cover the Sea.*

The Prophet here promises many and great Things; besides the most diffusive Holiness and Knowledge of God, he hints that all Enmity among brute Animals should cease, at least that they would shew no token of it to Mankind. If we consider well these Characters of the *Messiah's* Kingdom, I see not how they can possibly be made to point out these present Times. But I leave them to the serious and impartial Consideration of every Reader. The same Prophecies are repeated in the following Chapters, and more fully in the lxxv, where, if I mistake not, the Prophet gives us a KEY to this *whole Mystery*.

In the mean time we may observe, that in this Chapter the coming of Christ is prefigured in a twofold manner. As to the former there is no dispute; and the second (besides what has been already said) seems to be represented in these Words, (v. 4.) *He shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked.* The Chaldee Paraphrast has it, *Armillum improbum*, under which Name the *Jews* describe

describe their Antichrist. However this be, the Apostle seems to refer to it (2 *Thef.* ii. 8.) when he says, *Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his coming.* The generality of the more celebrated Expositors understand This concerning Antichrist, who is to be abolished at the second coming of Christ, of which the Apostle had given them a very elegant Description in the preceding Chapter, (v. 7, 8.) and of the Destruction of the ungodly which was to follow. The Prophet farther adds, (v. 11.) *It shall come to pass in that Day, that the Lord shall set his Hand again the second time to recover the Remnant of his People which shall be left from Assyria, and many other Places.* You see that the Prophet is here discoursing concerning some second Restauration of the People of God, or the *Israelites*, (v. 12, &c.) and about the Union and Reduction of those who were dispersed over the Face of the whole Earth. It is queried, about what Restauration the Prophet here speaks? The Tribes of *Israel* before this Time were rent from *Judah*, nor are they yet restored, so that this promised Restauration and Union must be understood of Times that are yet to come. Nor can they have Respect to their Reduction from the *Babylonish* Captivity, since the Tribes of *Israel* were not then brought back. Besides, the *Jews* before the Destruction of *Jerusalem* were not dispersed thro' all Parts of the Earth, and all those Countries which the Prophet mentions. Lastly that Redemption about which the Prophet speaks, will be after the manner of the Deliverance from *Egypt*, by drying up the Sea and Rivers which lie in the way; (See *Jf.* xxvii. 12, 13, & xlii. 15, 16. *Zech.* x. 10, 11, & *Rev.* xvii. 12.) nothing of which Nature happened in their Deliverance from *Babylon*. These things

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things being weighed, I think it is reasonable that we should understand this second and universal Restauration to refer to certain Times of the *Messiah* about which the Prophet speaks in the preceding Verses, and, if I mistake not, throughout this whole Chapter. Now since nothing of this kind happened to the *Jews* at the first coming of Christ, but rather the contrary, we expect these things to be fulfilled at his second Appearance.

Let us pass on to the xxivth Chapter, where the Destruction of the whole Earth seems to me to be declared and explained. It is usual for *Isaiah* and other Prophets, as often as Occasion arises from some great Destruction of a City or Nation, which bears some Resemblance or Type of that which in the last Days shall come upon all the World, readily to turn their Minds and Discourses upon That. This World will conclude with the greatest Destruction of the Enemies of God, as appears from the sacred Writings of both the Old and New Testament; and immediately after this mighty Destruction, the glorious Kingdom of the *Messiah* will follow. The Prophet in this Chapter presents us with the same Face of Things, the Slaughter of the Mighty, the Perturbation of Nature, and then the glorious Reign of Christ in *Sion*; we shall repeat the three last Verses*.

And it shall come to pass in that Day, that the Lord shall punish the Host of the high ones, that are on high, and the Kings of the Earth upon the Earth. And they

* *They are thus rendered in the Vulgate.* Et erit in Die illa, visitabit Dominus super Militiam Coeli, in excelsis, & super Reges Terræ qui sunt super Terram: & congregabuntur in Congregatione unius Fascis in Lacum, & claudentur ibi in Carcere: & post multos Dies visitabuntur. Et erubescit Luna & confundetur Sol, cum regnaverit Dominus Exercituum in Monte Sion & in Jerusaleme, & in Conspectu Senum suorum fuerit glorificatus.

shall be gathered together, as Prisoners are gathered in the Pit, and shall be shut up in the Prison, and after many Days they shall be visited. Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Sion, and in Jerusalem, and before his Ancients gloriously.

Whoever these Elders are they will be Spectators and participate of the Kingdom of Christ. Indeed to me they seem to be the same Elders whom we read of in the *Revelations*, (c. iv. 4, & v. 8, 9, 10.) who were made Kings and Priests, and shall reign with Christ on the Earth. Now these Elders are generally supposed to be the Company of Patriarchs and Apostles, and I think the same are intended in this Place. Moreover whoever are those high ones (*Is.* xxiv. 21, 22.) that are on high, who are distinguished from the Kings of the Earth, they will be bound in Chains and thrust into Prison. Which makes me think of the Binding of Satan, and his being cast into Prison just before the Beginning of Christ's Kingdom, *Rev.* xx.

But to return nearer to our Subject, we must enquire what People these Prophecies refer to? I suppose the *Jews* are to bear no small Part in this Victory and Glory. For the Prophet in the next Chapter (xxv.) sings a *Hymn* of Praise to God, and the following one presents us with a *Song* of *Sion*. These Praises the *Israelites* offer to God in Concert with others, as in the former Song (*Ps.* ii. 6.) which closes with this Epiphonema, as it is turned by the *Chaldee Paraphrast*; *Rejoice and give thanks, O Congregation of Sion, for great is the holy One of Israel who has said that he will place his Schechinah* (his majestic Presence) *in the midst of thee.* As also in the Song we meet with in another Chapter, according to the same Paraphrast, *God shall be revealed from the Place of his Majesty, or his majestic Presence.*

These

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These three Hymns are a sort of triumphant Songs, like those of *Moses*, *Deborah*, and some recorded in the *Revelations*. I say they are joyful Songs by way of Triumph over their prostrate Enemies, and grateful Acknowledgment to God their Deliverer, for the Recovery of their Freedom. They refer chiefly to the *Jews*, as appears from the whole Tenor of them; yet they belong also to all those whom God shall snatch from Evil and Misery, and give them Liberty, Health, and Glory.

We must farther enquire what Times the Prophet here refers to? Now the very Subject itself will shew this; for what other Redemption, Freedom, or Glory can be equal to that which the Prophet points out, besides that most illustrious and future one at the second coming of Christ. Then Christ will be glorified before his Saints or Elders, as the Apostle speaks. (*2 Thes. i. 6, 7.*) And the Prophet seems to define the very time, and delineate it as it were with a Diamond, when he says in his Song (*Is. xxv. 8.*) *He will swallow up Death in Victory, and the Lord God will wipe away Tears from all Faces, and the Rebuke of his People shall he take away from off all the Earth; for the Lord hath spoken it.* See, concerning what time the Apostles have interpreted these Places of the Prophets (*1 Cor. xv. 54. Rev. xxi. 4.*) and there will be no more Controversy about this Matter. But let us go on with the Prophet about the Restauration of the *Israelites*.

In the xxviiith Chapter, after the Destruction of *Leviathan* (whoever he was whether Satan or any other Enemy of God) and the Punishment and Purification of *Israel*, we find that the *Jews* were to be gathered together again. (*v. 14, 15.*) *And it shall come to pass in that Day that the Lord shall beat off from the Channel of the River unto the Stream of Egypt, and ye shall be gathered one by one, O ye Children of Israel!*

Israel! And it shall come to pass in that Day, that the great Trumpet shall be blown, and they shall come which were ready to perish in the Land of Assyria, and the outcasts in the Land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem.

If you apply this to the ten Tribes they are not as yet brought back. Nor is there here any mention made of the *Babylonians* as in other Places, and the Sound of the great Trumpet, and the awaking of the Dead, or those who were as dead, which the Prophet describes in the preceding Chapter, have somewhat a deeper Sound in my Ears, than the Return of a few *Jews* from *Babylon*. But let us proceed.

The Writings of the Prophets are so interwoven with various Arguments, and their Style is so interrupted with sudden Transitions, that it is not easy to follow the same Thread thro' every particular Chapter, and certainly to distinguish what precisely belongs to any Subject. Threatnings, or Punishments are mingled with Consolations. Now one Captivity is referred to, and presently the Prophet has another in his Eye. The Prophecies have a regard to the ten Tribes, or the Remains, to the *Israelites*, or the Gentiles, to present or future Times; and in a Word, to *Jews* or Christians, and sometimes too under the same Names and Titles. These and such like Things often make Interpreters uncertain, and cause great Difference among them. When there is mention made of the old Covenant given to the Patriarchs, we do not hesitate so much in giving the meaning of it. Thus in the twenty ninth Chapter of this Prophecy, after *Isaiah* had reproved them for their Sins, and shewed them their deserved Punishment, he adds, (v. 22, 23, 24.) *Therefore thus saith the Lord, who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed,*
neither

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neither shall his Face now wax pale. But when he seeth his Children, the Work of mine Hands in the midst of him, they shall sanctify my Name, and shall fear the God of Israel. They also that erred in Spirit shall come to Understanding, and they that murmured shall learn Doctrine.

Redemption is here promised to the Children of *Israel*, and the Prophet pursues the same Subject more at large in the following Chapter, and takes Notice that abundant Plenty should accompany this Deliverance. Nor will any intermediate Affliction hinder; God will in the End be gracious to *Israel*. (c. xxx. 18, 19, 20.) *Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have Mercy upon you; for the Lord is a God of Judgment: blessed are all they that wait for him. For the People shall dwell at Sion in Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the Voice of thy Cry; when he shall hear it he will answer thee. And tho' the Lord give you the Bread of Adversity, and the Water of Affliction yet shall not thy Teachers be removed into a Corner any more; but thine Eyes shall see thy Teachers.*

The Chaldee Paraphrast understands this to refer to the divine Illumination, and the majestic Vision of God.

The Prophet *Isaiah* thus begins his thirty second Chapter, *Behold a King shall reign in Righteousness, and Princes shall rule in Judgment, &c.* Altho' this may in some measure refer to *Hezekiah* in a typical Sense, yet there is in the Idea of this Kingdom, as afterwards described, somewhat too sublime and glorious to be adapted to his Times. It will be a Kingdom of perpetual Peace, Justice, Plenty and Safety (v. 16, 17, 18.) And besides these good things, there will be divine Knowledge or Illumination. (v. 3, 4.) And the Effusion of the Holy Spirit is promised (v. 51.)

(v. 15.) at that appointed time. Now no Man will deny that these Blessings primarily and fully belong to the Kingdom of the *Messiah*. And since all these Promises, as well of external as internal Blessings, were made to the *Israelites*, and did not befall them at the first coming of the *Messiah*, therefore, I think, they are to be expected at his second Appearance.

Nor do those Calamities and Desolations, which we find the Prophets frequently denouncing, hinder the Accomplishment of these Promises.

The State of the *Israelites* was always of a mixed Nature, and sharply seasoned with Calamities. It is the Part of a careful Father to see that his dear Children receive both Chastisements, and Favours, in their proper turns (*Prov.* iii. 11, 12. *Heb.* xii. 6, 7, 8.) that so they may the better be engaged to their Duty, between Hope and Fear. Moreover when they suffered the Punishment, they were thereby more assured of the Rewards which were to follow, provided they returned to their Duty.

In the thirty fourth Chapter we have a Representation of the dreadful Slaughter of the *Idumeans*: under which Name some suppose the *Romans* to be pointed out, and others that it comprehends the Enemies of God in general. For my Part I cannot easily persuade my self that these Names of *Edom*, *Idumea*, and the like, so frequently mentioned in the Prophetical Writings, are strictly to be confined to particular Heathen Nations, and that we are to look for no farther Signification in them. For can we reasonably suppose that the Prophet would thunder out such numerous Threatnings, as well those of a greater, as of a lesser kind, against a small Nation? Now in this very Chapter *Isaiah* mingles Heaven and Earth, and talks in as tragical a Strain as if he were representing the Destruction of the whole

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World. Consult the Place, and judge for your self. So great an Armament, Apparatus and Triumph seems to me rather to signify the last Battle with *Gog* and *Magog*, which is to precede the entire Restauration of the *Jews*. But of this we are to treat afterwards.

Besides if this Prophecy is to be understood literally, what Destruction of the *Idumean* Nation is here to be understood? When the *Idumeans* were conquered by *Hircanus*, they received Circumcision, and observed all the Rites and Ceremonies of the *Jews*, and from that time were reckoned among them. But to pursue the Subject. These Enemies of God and *Israel*, whoever they were, being utterly destroyed, there succeeds a most joyful and flourishing Estate (either of the whole World or the *Israelites*) which is largely explained in the following Chapter (xxxv.) the Desert which the Prophet had before spoken of, being then turned into a Paradise. Here all things are as delightful, as before they were terrible. A new State of Things arises, which is adorned with every Blessing, of Honour, Beauty, Peace, and Health, and irradiated with the divine Glory like the new *Jerusa'em*. I here speak the plain Truth, without any thing of Flourish or Hyperbole; consult the former Part of the Chapter, and then it follows, (v. 9, 10) *No Lion shall be there, nor any ravenous Beast shall go up, it shall not be found there; but the redeemed shall walk there;* namely those whom God has set apart for himself. (Rev. xxi. 4. & iv. 15, 16.) *And the Ransomed of the Lord shall return and come to Sion with Songs, and everlasting Joy upon their Heads: they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away.* Expositors generally agree that these Blessings refer to the Kingdom of the *Messiah*. To be sure they are not agreeable to *Hezekiah's* Reign, as *Gro-*
tius

tius imagines. That transient and particular Deliverance which happened in his Days, does by no means come up to the Prophet's Description; for the Redemption and Restauration here mentioned, are much more universal and durable. Nor would I have these things restrained to the *Jews* only, for I believe that all those are likewise comprehended whom God shall at length set free from their Tribulations, and on whom he will bestow the abovementioned Blessings. But in what Age, in what Generation of Men shall we find these golden Times, this happy State of Things? We have hitherto seen nothing like it, nor have our Ancestors given us an Account of any Time that can equal it. This illustrious Restauration and magnificent State, respect some Days of the *Messiah*, as we before observed: But it is doubted to what particular coming of the *Messiah* they refer. Now if they were not fulfilled at his first Appearance, we may reasonably expect the Completion of them at his second. And if they refer to the *Jews* (not excluding others) as the Words themselves, and the whole Tenor of the Prophecy absolutely demonstrates, we must conclude, that they are to be restored, at Christ's second coming, to a holy and blessed Estate.

In the following Chapters (xxxvi, xxxvii, xxxviii, & xxxix.) we have the History of *Hezekiah* and *Sennacherib*, which being finished, the Prophet returns to his former Subject (which he had already mentioned above ten times) about the Kingdom of the *Messiah*. If you consult these Places (c. xli. 8, 9, 10, &c. xlii. 13, 14, &c. xliii. 3, 4, 5, 6, 7, & 18, 19. xliv. 1, 2, 3, & 21, 22.) you will find many Arguments interwoven; the coming of the *Messiah*, the Confusion of Idols, the Declaration of the divine Omnipotence, and the Restaurations of the *Jews*. I say *Restaurations*, for, I think,

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the Prophet has a farther Reference than to their Deliverance from *Babylon*.

We point out these Places of Scripture that they may be considered by others, and they manifest how much Care and perpetual Affection God expresses towards the Children of *Israel*. And in the forty ninth Chapter, to which we are now come, he repeats the most passionate Expressions of the dearest Love, and displays his Affection more vehemently.

This Chapter contains an illustrious Prophecy about the coming of the *Messiah*, as well to *Jews* as Gentiles. In the thirteenth and following Verses, God seems particularly to regard the *Jews*. Now what does he say? Let us hear the Words of the Prophet: (v. 13, 14, 15, 16.) *Sing, O Heavens, and be joyful, O Earth, and break forth into Singing, O Mountains! for the Lord hath comforted his People, and will have Mercy upon his afflicted. But Sion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea they may forget, yet will I not forget thee. Behold I have graven thee upon the Palms of my Hands; thy Walls are continually before me,*

It here expresses the Fears and Complaints of the *Jews*, lest they should be entirely forsaken by God. God replies, this can never be, since I have a greater Affection for *Israel* than any Woman has for her sucking Child. I have graven thee upon the Palms of my Hands, that so I might never forget thee. Now since God has said this, shall we persist to assert the contrary? Shall we affirm, that the *Jews* are utterly forsaken and cast off without all Hopes of a Return or Restauration? This would betray great Boldness and Presumption; especially since the Prophet in the following Verses does not only speak of their Enemies being subdued, or reconciled, but also

also represents the *Israelites* complaining for want of room for themselves and their Friends (v. 19. and c. liv. 2.) *For thy waste and thy desolate Places, and the Land of thy Destruction shall even now be too narrow by reason of the Inhabitants; and they that swallowed thee up shall be far away.* Many shall gather together, and thou shalt wonder at the Number of thy Children, which by the auspicious Influence of the Almighty, shall suddenly return from all Parts of the World. These Subjects the Prophet pursues to the End of the Chapter.

Every Reader will easily observe, that this Chapter contains an Account of a Dereliction and a Restitution, and that both of them, in some Measure, respect the *Israelites*. Some refer these Prophecies to the *Babylonish* Times, and others will have them to regard the Days of the *Messiah*; and this last Opinion is the more probable since the Kingdom of the *Messiah* is treated of throughout this whole Chapter. Besides, if we compare that State which the Prophet here foretels, with the Return from *Babylon*, we shall soon find that they will not agree with each other. A universal Redemption and Recollection from all Parts of the Earth is here promised; (v. 12.) but the other was neither universal, with respect to the Children of *Israel*, nor the Places from whence they returned. Moreover these *Israelites* which returned, are here brought in as complaining of the Straitness of their Country; but in their Return from *Babylon*, they found a desolate Land, and there were scarce Hands sufficient for the Cultivation of it. In a Word, that Deliverance from *Babylon* was brought about without Slaughter and Blood; but here their Enemies are drenched, or made drunken with their own Blood, and prostrate at the Feet of the *Israelites*, they lick the Dust of the Earth (v. 26. compare it with *Rev. xvi. 6.*)

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These things are foreign to the Deliverance from the *Babylonish* Captivity, and must be sought for in after Ages. But it is in vain to look for them in any Generations already past, as we have several times shewed; therefore the *Jews* may rejoice in Hope, and wait for the future Accomplishment of these glorious Prophecies.

Let us accompany the Prophet to the fifty first Chapter, where we meet with the same or greater Testimonies concerning the flourishing Estate of the *Jews* after their Restitution, The Prophet commands them to look to *Abraham* (v. 2.) their Father; and as God had promised to be his God, it follows that he would be mindful of his Covenant, (v. 3.) *For the Lord shall comfort Sion: he will comfort all her waste Places, and he will make her Wilderness like Eden, and her Desert like the Garden of the Lord: Joy and gladness shall be found therein, Thanksgiving and the Voice of Melody.*

And to confirm this, whatsoever Changes should happen, he says, (v. 7.) that tho' the Heavens and Earth should vanish away, yet his Salvation should for ever endure towards *Israel*.

In the following Verses the Prophet encourages the *Jews* by putting them in mind of their Deliverance from the *Egyptian* Bondage, and other Miracles performed by the Divine Omnipotence, and then adds, (v. 11.) *Therefore the Redeemed of the Lord shall return and come with Singing unto Sion, and everlasting Joy shall be upon their Head: they shall obtain Gladness and Joy, and Sorrow and Mourning shall flee away.* What could they possibly desire more? But before this full and entire Redemption the Prophet shews that *Israel* must drink the Cup of the Divine Fury. That is, must suffer most severe and bitter Punishments, *Desolation, Destruction, Famine* and the *Sword*. But at length having for
their

their Parts drank these Calamities, the bitter Cup is delivered into the Hand of their Enemies, that they may drink the remainder: For thus says the Prophet, (v. 21, 22, 23.) *Therefore hear now this, thou afflicted and drunken, but not with Wine, thus saith thy Lord, and thy God that pleadeth the Cause of his People; Behold, I have taken out of thine Hand the Cup of Trembling, even the Dregs of the Cup of my Fury, thou shalt no more drink it again.* This seems to be prophesied concerning the last Affliction. *But I will put it into the Hand of them that afflict thee, who have said to thy Soul, bow down that we may go over: and thou hast laid thy Body as the Ground, and as the Street to them that went over.*

Some refer all these Things to Christ, and rightly indeed to Christ the Deliverer. But the Question is about the People to whom the Prophet here foretels Deliverance; for he does not here treat about any single Person, but some Nation, and if I mistake not the *Israelitish* one, as appears from the whole Chapter. For there we find that the *Jews*, after a most severe Affliction, were to be favoured with the greatest Deliverance.

As for those who improperly apply these Prophecies to the adverse State of the *Jews* in the *Babylonish* Captivity, and their prosperous Condition after their Return, they seem to compare great things with small.

Certainly the *Jews* did not drink the Cup of the Divine Fury to the utmost in that Captivity: There remained one to be drank much larger, and more bitter; when many more *Jews* perished by Famine, Sword and Pestilence, at the Siege and Destruction of *Jerusalem*, than formerly returned from *Babylon**.

* Compare *Nehem.* c. vii. with *Josephus's Wars of the Jews*, Book VII. c. 17.

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Besides there was a cruel Slaughter made in other Cities of the *Jews*, which *Titus* afterwards fought against and overturned. And when *Judea* was at length laid waste, and almost turned into a Desert, the *Romans* carried away above ninety thousand Prisoners, and dispersed them thro' various Countries and Nations. Nor did the *Jews* only suffer the greatest Evils from the *Romans*, who were Heathens, but also from the Christians who went under the *Roman*, or some other Name. How great these Miseries were, I tremble to recite,

It is with regret I thus far mention these Calamities: But what says the Prophet about the Restauration of the *Jews*. Let us see what Face that desolate Country will wear when it shall be restored. It shall be like *Eden* or *Paradise*, as *Isaiah* informs us; and he foretels that the People who shall be brought back will be free from every kind of Evil, and rejoice with perpetual Felicity. (v. 6, 11.) Now this State of Things here delineated both in a natural and moral Consideration, so far transcends the slender Fortune and Felicity of the *Jews* after their return from *Babylon*, that it very much exceeds the present Force of Nature, and Dispensation of Things at this Day. The Prophet speaks concerning the Restauration of *Paradise*, and planting the Heavens and Earth, as it were, anew. (v. 16.) He describes this not only as a State of Indolence, but of everlasting Joy: All Evils of Mind, Body and Fortune being far removed, when all the Ends of the Earth shall see the Salvation of God. (See c. lii. 9, 10.) Now the *Jews* never met with such severe Afflictions, nor yet so great Restorations before the time of our Saviour. Indeed since that time they have been in the most afflicted Condition, and their Troubles answer to this prophetic Description. For which Reason it is necessary that there be some future

ture Restauration, which may in like manner be agreeable to this promised Felicity. Let us proceed to the fifty fourth Chapter.

God here offers to the *Israelites* some Considerations to strengthen their Faith, lest they should despond in their deserted and oppressed Condition. He mentions his ancient Love under the Character of a Husband, and testifies that whatever chilling Accidents might intervene, this Affection should revive and be perpetual, (v. 4, 5, 6, 7, 8.) and remain unmoved as the Covenant established with *Noah*. He farther adds, that tho' the Mountains should depart, and the Hills be removed, yet he would never depart from the Stability and Strength of his Promise. (v. 9, 10.) They who would take away these Promises from the *Jews*, ought ingenuously and openly to tell us, who we are to understand by the *Husband* here mentioned, and what is the Signification of these Phrases, a *Wife of Youth*, the *Divorce*, and the *Widowhood* here spoken of. Let them farther consider the Apparatus of the returning Bride, and the Promises made to her and her Children; (v. 11, 12.) and lastly, let these be compared with the Words of the Prophet, (c. lix. 20, 21.) as St. *Paul* expounds them, (*Rom.* xi, 26, 27.) But we hasten to the sixtieth Chapter, wherein many glorious and magnificent Events are foretold; but some are doubtful to whom they belong, whether to the *Jews* or the Christians. As for my Part I should willingly include them both as united in the Kingdom of the *Messiah*. For almost all agree, that the Prophet is here discoursing concerning the State of that Empire. So far, I say, it is generally agreed; but is disputed what Reign of the *Messiah* the Prophet has in his view, whether the first or the last. I confess there is a great Difference between these two Kingdoms. And since St. *John* has taken many things

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things from this Chapter in his Description of the State of the *New Jerusalem*, (*Rev.* xxi. 23, 24, 25, 26, and xxii. 5.) which is not to appear but at the second coming of Christ, the Glory here promised must refer to the same time; especially since we have not as yet seen these Promises fulfilled at his first coming, or present Kingdom; nor does there seem to be room for their Completion so long as Antichrist reigns. The Prophet says that all Enemies shall be destroyed, and all Nations shall come to *Sion*. He promises that perpetual Peace and Justice shall reign there, together with Plenty of all good things.

These most excellent and noble Promises are frequently repeated by the Prophets, and are, alas! a long time expected by us.

Farther, the Tenor of this whole Chapter and Argument demonstrates that these things concern the *Israelites*. To pass by the Names of *Sion*, *Israel*, the *Sanctuary*, *Jacob*, &c. the Prophet speaks of the People's returning as Doves to their Windows, (*v.* 8.) that is, to their accustomed Seats, or Receptacles. Thither they fly like Clouds so swift, and numerous, that they cover the Face of Heaven.

The *Chaldee* Paraphrast seems thus to understand the Words; *Who are they that appear like the swiftest Clouds? The Children of Israel in their Transmigration, who are gathered together, and come to their own Land, as Doves which return to their Houses.* Now this is not applicable to the Christians who have not been driven from their Country, and therefore cannot well be supposed to be returning thither. And lastly, the Divine *Schechinah*, which is twice promised in this Chapter (*v.* 2, 13.) to return in that future State more gloriously, has hitherto belonged to the *Jews* and not to the Christians.

This

This Chapter is connected with those that immediately follow, which pursue the same Subject, and tend to make the Glory of the *Messiah*, and the Restauration of *Israel* more clear and illustrious. I should be tedious if I should take notice of all those Particulars which distinguish *Israel* from other Nations, and prefigure their future Condition. Let the Reader seriously consider these three Chapters, and he will soon perceive how far they concern the *Israelites*.

The sixty third Chapter begins thus; (v. 2, 3, 4.) *Who is this that cometh from Edom, with died Garments from Bozrah? This that is glorious in his Apparel, travelling in the greatness of his Strength? I that speak in Righteousness, mighty to save.*

Wherefore art thou red in thy Apparel, and thy Garments like him that treadeth in the Wine Vat?

I have trodden the Wine-Press alone, and of the People there was none with me; for I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment. For the Day of Vengeance is in mine Heart, and the Year of my redeemed is come.

The generality of Christian Expositors, as well as the ancient *Jews*, rightly affirm that the Prophet here speaks concerning the *Messiah*. Moreover, the Words themselves (compared with the thirty fourth Chapter) point out some notable Slaughter. I cannot but compare this Passage of the Prophet with one of St. *John's* Visions, (*Rev. xix.*) where when he had described a glorious General of a great Army, he adds, (v. 13.) *And he was clothed with a Vesture dyed in Blood, and his Name is called, THE WORD OF GOD.*

Whoever denies that is Christ himself, must be very Bold, to say no worse. St. *John* farther says, (v. 15.) *This is he who treadeth the Wine-Press of the Fierceness*

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Fierceness and Wrath of Almighty God. (Compare this with the twenty fourth Chapter of this Book, 19, 20.)

These Descriptions agree so well with the Words of *Isaiah*, that I must understand the Words of them both to refer to the same Warrior, and the very same Slaughter; upon which Account they can by no means be applied to the *Babylonish* or *Macbean* Times, or any other before the Dispersion of the Children of *Israel*; nor do I think it worth while to spend time in confuting such Opinions.

But God, or the Prophet moved by his Spirit, asks Christ the Reason why his Garments were so red, and whence there came so great an Effusion of Blood? This Colour, this Slaughter does not become the mild and immaculate Lamb of God, as being more suitable to a Wolf, or a Lion; Christ tacitly answers, that he was deservedly wrath with the Enemies of God, with degenerate Rebels and wicked Apostates: and their Blood was not to be spared. *I will, says he, revenge the Injuries offered to God, as becomes the Lion of Judah.* (*Gen. xxix. 8, 9, 11.*)

To these Sayings the Prophet subjoins, that God was mindful of the *House of Israel*, (*v. 6, 7,*) and was afflicted in all their Afflictions. And then he commemorates their Deliverance out of *Egypt*, by the *Angel of his Presence*, (*v. 9.*) or Face, *Moses* being the Sub-administrator, with mighty Miracles and Prodigies; that so the *Israelites* might not despair of any future Redemption. Lastly, the Prophet pours out most ardent Prayers for the Welfare of *Israel*, and beseeches God for his tender Mercies sake, together with his Omnipotence, and by all those Oaths which he had sworn to their Fathers, that altho' *Abraham* was ignorant of them, that he would not forget them. Nor is his Zeal against the

the Adversaries of God less fervent in the following Chapter, (lxiv. 1, 2.) *Oh that thou wouldst rend the Heavens, that thou wouldst come down, that the Mountains might flow down at thy Presence; as when the melting Fire burneth it causeth the Water to boil;* and many other terrible and unexpected things follow, all which lead us to the Expectation of some signal Slaughter of the Enemies of God, and Restauration of *Israel* before the End of the World. I shall only add, that according to the *Chaldee* Paraphrast, there is in these Chapters mention often made of the Return of the *Schechinah* to *Israel*, which had disappeared for a considerable time. (See c. lxiii. 17, and c. lxiv. 3, 6.

The sixty fifth Chapter follows. In which it is principally worthy of Remark, that here is first of all mention expressly made of the new Heavens, and the new Earth. I say *expressly*, for in the foregoing Prophecies God had promised to restore (c. lii. 3.) Paradise, together with all those Blessings which accompanies that State, such as Plenty of all good things, abundance of Pleasure, where the Beasts should lose their Fierceness, and everlasting Peace be established; without any Sickness, Grief, or Molestation. These things, I say, are often promised, as we have before observed, in going gradually over the Sermons of this Prophet. (See the abovementioned Places, c. ii. 4. xi. 5, 6, 8, 9, xxv. 8. xxx. 23, 24, 25, 26. xxxv. throughout. li. 16.)

Having premised this, let us attend to what the Prophet adds in this Chapter. He Prophecies concerning the Restitution of *Israel*, (v. 8, 9.) yet he does not thereby mean the whole Body of that People, but a Remnant only like Seed. For as the Apostle says, *they are not all Israel, which are of Israel.* (Rom. ix. 6.) As for others who were dege-

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nerate, and imitated the Manners of the Heathens; he denounces severe Threatnings against them, (v. 11, 12.) and assures them, *that they shall be an Abhorring unto others, and leave their Names for a Curse.* And lastly, the true Worship of God being again established, and the Condition of Things changed, God promises that all former Troubles shall be forgotten by his People. (v. 16, 17, 18, 19.) *For behold (says God) I create new Heavens, and a new Earth: and the former shall not be remembered, nor come into Mind. But be you glad and rejoice for ever in that which I create: for behold I create Jerusalem a Rejoicing, and her People a Joy. And I will rejoice in Jerusalem, and joy in my People, and the Voice of Weeping shall be no more heard in her, nor the Voice of Crying.*

Here are two things foretold by God, a Creation of a new World; and farther he says, that he will rejoice over that new World, and his People at *Jerusalem*; and that no Weeping or Lamentation shall be heard there any more. (Compare *Isaiab* xxv. 8. xxx. 19. with *Jer.* xxxi. 12.)

I know there are many Controversies raised about this new World; especially whether these Prophecies are to be understood concerning the natural as well as the moral World, or only with regard to the latter, there being no Change or Alteration made in Nature. This Controversy is to be decided from diverse Sorts of Arguments; first from the Use and Signification of the Words themselves. Then from the Marks and Characters of this new World, by which it is distinguished from the former or present; and lastly, from the Explications of other Prophets, who treat about the same Subject.

As to the first of these, it is well known that the *Jews* under the Name of the *Heavens* and *Earth*, always understood the *Natural World*, according to
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the manifest Signification of the Words, nor could they properly express it by one single Word. As to the second, there are many Marks and Characters in this Description of the new World, which do not agree to the present one. Here is no perpetual Joy, nor are Weeping and Lamentation absent; here is no such Longevity, nor quiet Dwelling, nor spontaneous Fruitfulness of the Soil; nor lastly such Gentleness, nor innocent Behaviour of the Beasts. These are the Ornaments and Privileges of the new World, which are entirely different from the Properties of the present one. We meet with many of these things separately in other Prophecies, which are here heaped together. (See *Hosea* ii. 18. *Amos* ix. 13. *Joel* ii. 18, 19, &c. *Mic.* iv. 3, &c.) And thus much may suffice, as to the Characters of the new World. As for what concerns the third Head of Arguments, St. Peter and St. John, two sacred Writers in the New Testament, repeat and renew this prophetic Doctrine. The latter saw this Prophecy fulfilled in a Vision of the *New Jerusalem*. (*Rev.* xxi. 1, 2, 3, 4, 5.) *And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away; and there was no more Sea. And I John saw the holy City, new Jerusalem coming down from God, out of Heaven, prepared as a Bride adorned for her Husband. And I heard a great Voice out of Heaven, saying, &c. — And God shall wipe away all Tears, &c. — And he that sat upon the Throne said, behold I make all things new.*

Isaiah and St. John speak about the very same things, as will soon appear by comparing their Discourses together; they have the same *New Jerusalem* in their Eye, full of Joy, and free from all Calamity. *Isaiah* says, that the former Heavens and Earth shall be no more remembred; and St. John affirms that all former things are passed away; these

Descriptions

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Descriptions answer as exactly to each other, as two Pictures of the same Face, or two Representations of the same State of Nature, not drawn indeed by the same Hand, but by Pencils of a like Nature.

Nor does St. *Peter* less regard this Place of *Isaiah*, when he admonishes us (*2 Pet. iii. 13.*) to look for *new Heavens and a new Earth, according to the Promise of God.* Now where has God promised this new Creation so clearly and fully as in the Prophecy of *Isaiah*? And if we thus refer it, we have the Apostle expounding the Prophet; both of them being divinely inspired. Now the Apostle interprets this Prophecy of *Isaiah*, concerning the natural and material World; for he says that the present Heavens and Earth, which are material, being consumed, the World shall be renewed, and different Heavens and Earth appear of a better Form indeed, but no less material. Which, I think, I have unanswerably demonstrated in the foregoing Treatise. (*c. x.*) But to return again to *Isaiah*.

Here the Holy Spirit, in this and the following Chapter, seems first to have opened the Mystery of the new World, and the Prophecies which concern it. As often as *Isaiah* and other Prophets had foretold a Time when all wild Beasts should become gentle, and the Earth bring forth Corn without Labour; when a universal Peace and Tranquillity of Life should be established: Lastly, when the Face of the first Paradise should be renewed, and the Golden Age as it were restored. All these Accounts were Riddles before the Discovery of this new World: Nor as yet have they had any Places, nor can they have in this present World. But now if after the Destruction of this World, by the last Conflagration a new one will revive at the second coming of the *Messiah*, what hinders but that the new Creation should be according to the Model of
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the primæval or paradisaical World? And this being granted there will arise together with the *Sun of Righteousness* a new State of Things, and that Appearance and Constitution of Nature which answer to the Phænomena that were foretold, how wonderful soever. Now after what manner they do so, and from what Causes they arise, having already shewed to the utmost of our Capacity in another Place*, we shall treat no farther on these Heads here.

And thus much with Reference to the new Heavens and the new Earth, and the Phænomena of them. The Prophet in the last Chapter (lxvi.) pursues the same Path which he had so often trodden before, and farther adds, (v. 7, 8.) that the Restauration of *Israel* would be very sudden, like the surprise of a Woman in Travail. But God affords her his Succour while she is in Labour, and after she has brought forth, all pious Men will rejoice, (v. 10.) who shall be satisfied with the *Breasts of her Consolations*. In the mean time God is no less wrath with his Enemies, and appears against them in Whirlwinds, (v. 15.) Fury, and Flames of Fire; and in the last Event of things, the Seed of *Israel* shall always remain, as the new *Heavens* and the new *Earth*; the impious Enemies of God being for ever destroyed.

And thus I have, as briefly as I could, considered what *Isaiah* has spoken concerning the Restauration of the *Jews*.

Concerning the Prophet Jeremiah.

IT is generally agreed by All, that the Prophecy of *Jeremiah* chiefly regards the *Babylonish* times; and treats about the Causes and Continuance of that Cap-

* Theory of the Earth, Book II.

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vity, together with the Deliverance of the *Israelites* from it. Now the Prophet in treating on these Matters, sometimes takes a long Prospect to the Days of the *Messiah*, with regard both to his first and second Appearance.

Neither in my Opinion can several Passages in this Prophet be fully made good in their proper Sense. And we shall particularly point out those Places which concern the *Israelites*.

We will begin with the twenty third Chapter: (v. 5, 6.) I make no doubt but he here discourses about the *Messiah*: But some dispute what coming of the *Messiah* he refers to, whether his first or second. For my part I am willing to take in both. In the sixth Verse we find these Words, *In his Days, Judah shall be saved, and Israel shall dwell safely*. Now this cannot be understood concerning the first coming of the *Messiah*; for presently after that time the *Jews* were dispersed, and greatly afflicted, *Jerusalem* being destroyed and their Polity dissolved. So that to preserve the Truth of this Prophecy, it is necessary that it should be referred to some other coming of the *Messiah*.

It is yet more unreasonable to restrain these Words to the *Babylonish* times; since the Prophet observes, that this Redemption of *Israel* will be so great, that they shall no more commemorate their Deliverance out of *Egypt*. Now their Deliverance from the *Egyptian* Bondage was incomparably greater than that from *Babylon*, whether you consider the Number of the Persons redeemed, or the mighty Miracles and Wonders worthy to be remembred throughout all Ages; now it seems unreasonable that a lesser Benefit should exclude the Remembrance of a greater. Upon which Considerations it follows, that there is yet some future and illustrious Restauration of the *Jews* to be expected.

In the twenty fifth Chapter he speaks again of the pouring-out of the Cup of God's Fury (*v. 15.*) upon all People, as well *Jews* as others, and on all the Kings of the Earth. I say *again*, since this is the same Cup mentioned by *Isaiab* (*v. li. 17.*) and the Psalmist, (*Psf. lxxv. 8.*) from whence we may draw the Explication of this sorrowful Prophecy, which I only note by the way.

In the thirtieth Chapter the Restitution of *Israel* and *Judah* to the Land given their Fathers, that they may possess it, is again promised. (*v. 3.*) To possess it indeed, but after Afflictions and Sorrows, sharp as those of a Woman in Travail, (*v. 6, 7, 8, 9.*) from which, notwithstanding, they shall be delivered in the *great Day*, the Yoke of Strangers being broken, and their Chains burst assunder; neither, says he, *shall they serve them any more, but they shall serve the Lord their God, and David their King, whom he shall raise up unto them.* By *David* I understand the *Messiah*, as most Expositors also do. Therefore in some time of his, the *Jews* shall shake off the Yoke and Bands, which have been imposed on them by Foreigners. Now this did not fall out at the first coming of the *Messiah*; on the contrary, their Yoke was at that very time made heavier, and their Bands more severe. Hear what follows in this Prophet; *Therefore fear not thou, O my Servant Jacob, (v. 10.) neither be dismayed, O Israel. For lo I will save thee from afar, and thy Seed from the Land of their Captivity, and Jacob shall return and be in rest and quiet, and none shall make him afraid.* He is here as yet discoursing about the times of the *Messiah*, not the *Babylonish* ones; for *Israel* was not in that Captivity, nor reckoned among the Number of the People who were brought back. Moreover the Prophet speaks of those things which were to come to pass (*v. 23, 24.*) in the latter Days, and concern-

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ing the last Captivity of the *Jews*, out of which when they were once delivered, they should never more be brought under Bondage to any Strangers. (v. 8.) And lastly of a devouring Fury and impetuous Whirlwind, which shall consume the Enemies of God and his People. (v. 16, 23. compared with c. xxiii. 19, 20.)

In the thirty first Chapter the Prophet discourses at large about the Revocation of *Israel* and *Ephraim*, in Words denoting the utmost Affection and Tenderness. But he lets them know that Repentance must go along with it, and the new Law be written in their Hearts, that so they may all sincerely and inwardly know the Lord. Moreover God declares that his Promises are no less firm than the Ordinances of Heaven, or the Nature of Things. (v. 35, 36, 37. See c. xxxiii. 20, 21. and *Isaiah* liv. 10.)

In the thirty third Chapter, the Prophet returns to the same Argument about the Restauration of *Judah* and *Israel*, and that in the Days of the *Messiah*, (v. 15, 16.) which I shall leave to the Reader's Consideration, that I may not too often repeat the same things. Also this Prophet in another Place promises (c. xlvi. 27, 28.) the *Israelites*, that after they have been deservedly punished for their Sins, they shall at length be restored to Peace and Tranquillity, the Nations whither they were driven being dissipated. Compare *Isaiah* xli. 13, &c. xliii. 5, &c. and lxiv. 2. *Jer.* xxx. 10, 31.

Having made these brief Observations, with reference to *Jeremiah's* Prophecies, about the Restauration of the *Jews*, we shall proceed to *Ezekiel*. Now this Prophet being carried away to *Babylon*, prophesied in that Captivity; nor have any other of the Prophets uttered strange Visions or Prophecies. But we shall only touch upon those which seem to refer to some Restitution of the *Israelites*,
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after their Deliverance from *Babylon*. For which Reason, and that we may avoid Disputes, we shall pass directly to the thirty fourth Chapter, which treats of the Restauration of the *Jews*, under the Government and Reign of the *Messiah* (v. 8, 23, 24.) or *David* the King. We find that under his Protection the Yoak of the Gentiles being thrown off, the *Jews* shall live safe and happy, without being molested with noxious wild Beasts, or Enemies of any Sort; and shall pass their Days in the profoundest Peace, and the utmost Plenty. The Prophet mentions all these Circumstances in this Chapter from the twenty fifth Verse to the End, in the most significant and copious Expressions. Compare them with *chap. xvi. 60, 61, &c. xx. 33, &c.*

In the thirty seventh Chapter we have an Account of the Resurrection, and quickning of the dry Bones; in which Representation the Prophet gives a very lively View of the Restauration of the *Jews*, being as it were a Resurrection from the Dead. Compare *Isaiah xxvi. 19.* with *Rom. xi. 15.* Also a real and literal Resurrection is here shadowed only; and if you understand it of the first, I think it will not be far distant from the Time of the *Jewish* Restauration. For both these times seemed to be connected by *Daniel*, (c. xii. 1.) where *Michael* is said to deliver the Children of *Israel* from their extremest Troubles; the *great Prince* who standeth for the Children of thy *People*.

These Words were spoken to *Daniel* about the Restauration of the *Jews*; and then a proper and literal Resurrection is subjoined, as immediately to follow, (v. 2.) *And many that sleep in the Dust of the Earth shall awake, &c.* Thus far *Daniel*. But we must enquire concerning what Restauration of *Israel*, *Ezekiel* is here discoursing, according to the

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express Tenor of his Words; he says that at that time *Judah* and *Israel* shall be united, and this Union was prefigured by the joining of two Sticks together. (v. 15.) He adds, that this Union will happen under *David* their King. (v. 24.) This denotes, if I mistake not, some time which is yet future. And if you are desirous of knowing the State and Characters of that future time, under the Reign of *David* the King, hear what follows in the same Prophet, (c xxxvii. 25, 26, 27, 28.) *And they* (he is speaking of the *Israelites*) *shall dwell in the Land that I have given unto Jacob my Servant, wherein your Fathers have dwelt, and they shall dwell thencein, even they and their Children, and their Children's Children for ever, and my Servant David shall be their Prince for ever. Moreover I will make a Covenant of Peace with them, it shall be an everlasting Covenant with them, and I will place them and multiply them, and will set my Sanctuary in the midst of them for evermore. My Tabernacle also shall be with them: yea I will be their God, and they shall be my People. And the Heathens shall know that I the Lord do sanctify Israel, when my Sanctuary shall be in the midst of them for evermore.*

The Land of *Canaan* is here promised to the *Jews*, for an Habitation under *David* the Servant of God, and their Prince. And then a Covenant of perpetual Peace is made with them; and the Tabernacle and Sanctuary of God placed in the midst of them for ever. And hence the Heathens will know that God does for ever sanctify *Israel*.

The *Jews* may expect these mighty Privileges, in the Reign of the *Messiah*, since they have not as yet been fulfilled. That they are not come to pass is evident to all who by *David* the King understand the *Messiah*. And St. *John* in his Description of the new *Jerusalem* (Rev. xxi. 3.) repeats these

those things which are spoken about the Tabernacle of God, which was fixed in the midst of them (which the *Chaldee Paraphrast* rightly expounds concerning the majestic Presence of God,) therefore they belong to the same State and Time; and as yet are not fulfilled, but, according to the same *St. John*, are to take place after the subduing of Antichrist.

But to proceed, the two following Chapters (xxxviii, and xxxix) of *Ezekiel*, are taken up with an Account of *Gog* and *Magog*; and of a dreadful War undertaken by them against *Israel* and the People of God in the latter Days. But these Enemies being overthrown by the Vengeance of Heaven, and with an immense Slaughter, God renews his Promises to the *Israelites*, and assures them that by the pouring out of his Spirit upon the House of *Israel*, he will for ever preserve them. (v. 23. See *Joel* ii. 28. and *Zech.* xii. 10.)

All Interpreters are puzzled in their Expositions of the War by *Gog* and *Magog*; and no wonder if they descend to Particulars. In general we may observe from this and other Prophecies, that a great and bloody War will precede the End of this World, and the supreme Redemption of the *Israelites* and People of God. This general Redemption of the Pious, and divine Vengeance on wicked Men, which is to be displayed in the latter Days, is variously prefigured in the prophetic Writings. Here, under the Name of a War, or wicked Rebellion, and fighting against God, as in the Song of *Moses*, (*Deut.* xxxii. 41, 42, 43.) other Prophecies are of a like Nature with this Place. (*Is.* xxiv, and lxiii. *Joel* iii. 10. *Micah* iv. 11. *Zeph.* iii. 8. *Zech.* xiv. *Rev.* xvi.) Elsewhere this same State and Time seem to be represented under the Name of the Cup of the Indignation of God, to be poured out upon all

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Nations and wicked Men. (*Is.* li. 22, 23. *Pf.* xi. 6. and lxxv. 8. *Jer.* xxv. 15. *Rev.* xiv. 10.) More-over this Judgment or last Revenge of God upon his Enemies, is sometimes represented in the Nature of a Whirlwind or Tempest, or Fire and Sulphur. (*Jer.* xxx. 23, 24. *Pf.* xi. 6.) And *Ezekiel* in this Place takes notice that about this same time there will be a general Perturbation and Confusion of Nature. (*v.* 18, 19, 20.) Now as yet we have seen no Catastrophes of this kind, either in the Nature of things or human Affairs; therefore these things seem naturally to refer to the End of this present World; when the obstinate Enemies of God are to be consumed with Fire and Tempests at the second coming of Christ. (Compare 2 *Thes.* i. 7, 8, 9, &c. 2 *Pet.* iii. 7. *Rev.* xi. 19.)

But when these things are accomplished, what shall become of *Israel*? They shall be restored, says the Prophet, to their own Country. (*v.* 28.) And at last closes the Prophecy with these Words, *Neither will I hide my Face any more from them: for I have poured out my Spirit upon the House of saith the Lord.*

You see the Prophet here speaks about the last Dispersion or Desolation of *Israel*; since their final and perpetual Restitution is to follow; together with the Manifestation of the Face of God, or his majestic Presence; for so this Place is expounded by the *Chaldee Paraphrast*.

Thus far as to our Argument; I know not whether we ought here to recal to memory these Words of the Prophet, *Art thou he* (*c.* xxxviii. 17.) (speaking of *Gog* and *Magog*) *of whom I have spoken in old times by my Servants the Prophets of Israel, which prophesied in those days, many Tears, that I would bring thee against them.*

Now

Now none of the ancient Prophets (as we know of) besides *Ezekiel*, expressly speak of *Gog* and *Magog's* coming against *Israel*. But as to the thing signified, or the Destruction of God's Enemies by extraordinary Judgments in the latter Days, many Observations (as we have before observed) are to be met with both in the more ancient and later Prophets. And I think this Place of *Ezekiel* is to be interpreted after this manner. But I pass by these, and the Prophecies of *Ezekiel* about the Restauration of *Israel*. Neither shall I now take any notice of those things which follow in *Ezekiel*, they being, alas! very obscure, but wait till a fuller Light shall arise.

Daniel comes after *Ezekiel*, in whose Prophecy we meet with some things, tho' not so many which concern our Argument. He often speaks about the Kingdom of God, which is to be erected in the latter Days, and to be delivered into the Hand of the Son of Man, and his holy People. At length he mentions a mighty Conflict (c. xi.) between the Kings of the South and the North, by whom the *Israelites* would be reduced to great Distress, and at last delivered by *Michael* their Prince. (c. xii. 1.) Then there follows the Resurrection of many, which, agreeably to other Prophecies I understand to have a Respect to the first Resurrection. The other Matters here treated of, are about the Computations of Times till the fixed End; which is foreign to our present Design. But God clearly shews that the Dispersion of the *Jews* shall at length have an End; nor can the Dispersion be otherwise finished than by a Recollection of the People dispersed. Therefore the *Israelites* will be recollected after a Time, Times, and an half, wheresoever this Mystical Period is to begin or terminate. Lastly, God assures *Daniel*, that he should stand in his Lot at the End of
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the Days. Which Consummation I willingly understand (with diverse of the *Jews*) concerning the *future World*, or *יעד לסהבא*, when all things shall be restored. Let us now proceed to the minor Prophets.

SECTION II.

IN the prophetic History of future times (as we have before observed) we often meet with two general Heads, which are alternately repeated, a State of War, and a State of Peace; or to speak more fully, a calamitous Condition, whether it be Captivity or Exile, and those Evils which accompany them; or an open and bloody War. And then follows a blessed Peace; which Name comprehends not only an Immunity from War, but also all manner of Delight and Prosperity, as well Temporal as Spiritual. Contrary and extreme Estates are frequently drawn by the Prophets in the most lively Colours, and most pathetic Discourses. But we must enquire how far these Prophecies concern the *Jews* or other Nations; and what times, whether past or future, the Prophets refer to.

We will begin with *Hosea*, in whose Prophecy the following Places are to be taken notice of. In his first Chapter (v. 7.) we find these Words. *But I will have Mercy upon the House of Judah, and will save them by the Lord their God.* The Prophet here seems particularly to refer to *Judah*; but in the tenth and eleventh Verses, it follows; *Yet the Number of the Children of Israel shall be as the Sand of the Sea, which cannot be measured nor numbered; and is*
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shall come to pass, that in the Place where it was said unto them, ye are not my People, there it shall be said unto them, ye are Sons of the living God. Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the Land; for great shall be the Day of Jezreel.

Here the Redemption of *Judah* and *Israel* is joined together, and the Blessing equally promised to both. But this did not take Place at the time of the Deliverance from the *Babylonish* Captivity, nor has it yet happened since that time. It therefore remains to be fulfilled in the Kingdom of the *Messiah*.

We observed, that this Promise was not fulfilled by the Deliverance from *Babylon*; whether we consider the Nations which returned at that time, or their Number, or their Head, and Captain. The ten Tribes, whom the Prophet here distinguishes by the Name of *Israel*, did not return into their own Country at the End of the Captivity. *Ezra* mentions only the Tribes of *Judah* and *Benjamin*. (*c.* i. 5.) Perhaps you will say, that indeed they did not go up by Hundreds, or in Troops, like the two Tribes beforementioned, but that there were more of these mingled with others, who escaped from the *Assyrian* Captivity, and joined themselves to the *Jews*. But sacred History mentions only those whom *Nebuchadnezzar* had carried away. (*Ezra* ii. 1. *Nehem.* vii. 6.) Now this would not have been proper, if we must add to them any Remains of the ten Tribes.

You see that the Number of the whole *Jewish* Nation, which returned from *Babylon*, did not amount to fifty thousand, according to the Computation of *Ezra*, (*c.* ii. 64, 65.) and *Nehemiah*. (*c.* ii. 66, 67.) Now how inconsiderable a Number
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is this, if it be compared with the Number of the People, taken by *David's* order, (2 *Sam.* xxiv. 9.) or with that indefinite Estimation, which the Prophet here uses when he says, *And the Number of Judah and Israel shall be as the Sand of the Sea, which cannot be measured nor numbred, and they shall come up out of the Land together*: that is, whither they were dispersed. Now fifty thousand Men may easily be numbred; nor is it probable that the Prophet would have compared so small a Number to the Sand of the Sea, by which we used to denote innumerable Multitudes. Thus God said, *that he would multiply the Seed of Abraham as the Sand of the Sea*, (*Gen.* xxii. 17.) to which Place the Prophet here seems to allude, using the same Phraseology.

Thus much as to the Number and Tribes. There remains a third Observation, *And they shall appoint themselves one Head*. Some here would have *Zerubbabel* to be understood, who was the Captain of the People, who returned from *Babylon*. But this interpretation leans on a false Hypothesis, or at least on what is not granted, *viz.* that the Prophet has here nothing in his Eye, beyond the Restauration from *Babylon*. Now we have shewed, if I mistake not, that That Reduction does not answer or prove adequate to the Words or Design of this Prophecy, and *Zerubbabel* died before any other Deliverance happened to the *Jews*. We readily grant that *Zerubbabel* was a Type of the *Messiah*, and that Deliverance a Figure of a greater and future one under the *Messiah*; but it was not the only and ultimate Article which the Prophet designed to point out: The *Chaldee* Paraphrast adds here by way of Interpretation, they shall appoint themselves one Prince of the House of *David*, which Expression usually denotes the *Messiah*, by way of Eminence. And the

the generality of Expositors, as well Jewish as Christian, agree in the same Exposition.

Some of those who refer this Promise to the times of the *Messiah*, are of Opinion, that it was fulfilled in the calling and Conversion of many *Jews* at Christ's first Appearance, and in the Beginning of the Gospel. But I think there are many Considerations which may hinder us from believing that this Prophecy then met with its full Completion. For what Assembly of the *Jews* do we find at this time? What solemn and joyful Meeting? Where was their Ascension to the Land of *Judea* or *Jerusalem*? Or where such great Multitudes as to be compared to the Sand of the Sea?

As to what concerns the Multitude, perhaps some may say, that all the Faithful were then reckoned *Israelites*, and the Seed of *Abraham*, altho' they were originally Foreigners and Heathens. I answer, it is true that as to the Divine Acceptance all such were accounted *Israelites*; but the Prophet principally speaks concerning the native *Hebrews*, concerning *Judah*, and *Israel*, the ten Tribes, and the two Tribes, and the Union of them. In a Word, he speaks about a People destitute and forsaken, which is not so agreeable to the Gentiles; yet we do not intend to exclude the Gentiles (since Part of this Prophecy is accommodated to them by *St. Paul*) (*Rom. ix. 25, 26.*) nor do we imagine that every particular Person among the *Jews* is included, but only as many of them as shall acknowledge *Jesus* of *Nazareth* to be the true *Messiah* (either at his first or second Appearance) and shall cleave unto him. In fine, *Hosea* here treats about some notable Restoration of *Judah* and *Israel*, (not to be brought about gradually, and minutely, but at once, *since great shall be the Day of Jezreel*) which for the Reasons above-mentioned

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mentioned seems very probably not to be accomplished.

The Prophet in the second Chapter (from the 14th Verse to the End) pursues the same Subject of the *Jews* Restauration, and adorns it with so many Privileges, that we cannot well refer it to any past Estate of the *Jews*. The Prophet promises the profoundest Peace and Security, abundance of all things, and that Heaven and Earth shall be propitious to them; and lastly, that God the Fountain of all Blessings, will be their Friend and Director. The Prophet's Discourse on these Heads is too long to transcribe here, and may better be consulted by the Reader at his Leisure.

The same Prophet thus describes the desolate Condition of the *Israelites*, when they were destitute of Government, and sacred Rites for many Days, (c. iii. 4.) *For the Children of Israel shall abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim.*

However you understand the latter Part of these Words, they must be referred to *sacred Things*, as the former to *Political*. You see the *Jews* were for a long time deprived of both, but what follows? Shall this Desolation continue for ever? by no means, for the Prophet adds (v. 5.) *Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his Goodness in the latter Days.*

The more celebrated Expositors, as well among the *Jews* as the Christians, by *David the King*, here understand the Son of *David*, by way of Eminency, namely, the *Messiah*, who is by the Prophets frequently styled *David*, or *King David*, as we have before observed. Now this being laid as a Foundation, the Consequence will be, that the *Jews* will

will at last return and embrace the *Messiah*; and that in the latter Days, after long Delays and Miseries. Now if these things are so, what have we to do with *Zerubbabel* instead of the *Messiah*? or how can these Prophecies be restrained to the *Babylonish* Captivity and Deliverance? This indeed has been done by the very learned *H. Grotius*, deservedly famous for his Comments on the Evangelical Writings, but less discerning (in my Opinion) in his Exposition of the Prophets: He often puts *Zerubbabel* in the Room of the *Messiah*, and endeavours to accommodate the *Babylonish* Transactions to every Place and Time, whether past or future; contrary to the Tenor of the Prophecies, as we have before shewed. It seems also that those things which the Prophet mentions in the eleventh Chapter (v. 8, 9, 10, 11.) are to be preferred to the Restoration of *Israel*: As also what he speaks in the fourteenth Chapter (v. 4, 5.) about their flourishing Estate, and being watered with the Dew of Heaven.

Thus much for *Hosea*. *Joel* follows in Canonical Order: But *Amos* is esteemed more ancient; and he is chiefly taken up in denouncing Slaughter and Punishment, as well against Gentiles as degenerate and (as it were) defecrated *Jews*. Yet in the End of his Prophecy, he promises after the great Desolation, that the Tabernacle of *David* should be restored, and the Breaches thereof closed. And that they should extend their Possessions thro' the Land of *Edom*, and of all the Heathen: And lastly a perpetual Peace, and Plenty of all things. The Words of the Prophet are these. (c. ix. 11, 12.)

In that Day will I raise up the Tabernacle of David that is fallen, and close up the Breaches thereof; and I will raise up his Ruins, and I will build it as in the Days of old, that they may possess the Remnant of Edom, and of all the Heathen which are called by Name, saith the Lord,

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Lord, that doeth this. (He then discourfes about Peace, and Plenty of good Things.)

Behold the Days come, faith the Lord (v. 13, 14, 15.) that the Plow-man shall overtake the Reaper, and the Treader of Grapes, him that soweth Seed; and the Mountains shall drop sweet Wine, and all the Hills shall melt. And I will bring again the Captivity of my People of Israel, and they shall build the waste Cities, and inhabit them; and they shall plant Vineyards, and drink the Wine thereof; they shall also make Gardens, and eat the Fruit of them. And I will plant them upon their Land, and they shall no more be pulled up out of their Land which I have given them, faith the Lord thy God.

Behold here a happy Portion, and noble Promises ! like a perpetual Spring after a sharp Winter. But we must enquire to whom these Promises belong; and then at what time they have been fulfilled, or yet remain to be accomplished. Now it is plain that they principally concern the *Jews*, under which Name I comprehend both *Israel* and *Judah*. The Prophet delivered this Sermon to the People of the *Jews*, to them he directed his Discourse, and treated about their Affairs. These Blessings here promised belong to the same Persons against whom he had before denounced Judgments in the former Part of the Chapter. And the Captivity and the Redemption are foretold of the same People, where the Wound was given, there also was the Remedy applied.

Now if these illustrious Promises belong to the *Jews*, say, at what time were they accomplished. Not at the Deliverance from the *Babylonish* Captivity; for then there was no such joyful Face of things, as the Prophet here delineates, either with respect to Nature or Fortune. The *Jews* were for a long time hindered and interrupted, while they

were rebuilding their Temple and City, and molested by their neighbouring Enemies. And when they had, according to their Ability, rebuilt their Temple, this second Structure not only fell short of the former in Magnificence, but also wanted the *Schechinah*, and other illustrious Monuments of the divine Favour. And presently from that time, even till the Days of our Saviour, all Prophecy, and every eminent and singular Gift of that Nation, ceased.

Besides, as we have before observed, the *Jews* struggled with many and great Inconveniencies under the Kings of *Syria*, that they could scarce gain a breathing time, or respite, from these Molestations. At last they were driven from their Country, and dispersed all over the World. Besides I must again observe, that this Deliverance from *Babylon* was not universal, since those who were then brought back made up but a little, or no Part of *Israel*. If you compare this with the Words of the Prophet, you will see that it is so far from answering every Part of the Prophecy, that it will indeed agree with no single Branch of it.

Therefore this Prophecy, so far as it concerns the *Jews*, has not been fulfilled. But this Prediction of *Amos* is supposed to be referred by St. *James* in an Apostolical Synod (*Acts* xv. 13, &c.) to the Conversion of the Gentiles. But he has not so far restrained it so as to exclude the *Jews*. St. *James* affirms, that the Gentiles are to be called first (agreeable to those first Fruits exhibited by St. *Peter*) as the *Prophets* witnessed. And that afterwards the Tabernacle of *David* is to be raised, and the residue of the Nations to be gathered together. These things we willingly grant; yet I cannot therefore believe, that all the Parts of this Prophecy of *Amos* were fulfilled by this Conversion of the Gentiles. There

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are none but will acknowledge, that this Prediction does in some measure concern the *Jews*; I think, indeed, that it does principally regard them, and others but in a secondary manner. For the Prophet at first speaks concerning a great Desolation (v. 8.) and about a Reduction from a State of Captivity. Now how do these things agree with the Gentiles? How can they be drawn or wrested to their State? Besides, the Prophet speaks concerning Breaches and Ruins, and afterwards about rebuilding and restoring them to a former Condition. What has this to do with the Gentiles, either already converted, or that are yet to be turned.

Here is mention made of the Restitution of Structures and Cities to their former Condition. Now if it be understood concerning the Gentiles, I ask to what ancient State did they return, by the Preaching of the Gospel? they certainly came to one entirely new, having altogether forsaken their ancient Customs. I do not here insist upon the Promise that their Fortunes shall be restored, and all things become more delightful. Now those among the Heathens who embraced the Christian Faith at the same time also, were obliged to take up the Cross of Christ, and so rendered themselves less capable of public Honours and Preferments; becoming by that very Action obnoxious to the fiercest Persecutions. Let us repeat the last Verse of the Prophet; *And I will plant them upon their Land, and they shall no more be pulled up out of their Land, which I have given them, saith the Lord thy God.* Thus much as to *Amos*.

The Prophet *Joel* forewarns the *Jews* of those future Evils which hung over them by reason of their Iniquities, and exhorts them to fasting and Repentance. And after he has mentioned many Judgments of God, he shews that the Deity would yet be propitious, and the State of the *Jews* become

come happy. (c. ii. 18.) *Then will the Lord be jealous for his Land, and pity his People: yea the Lord will answer, and say unto his People, Behold I will send you Corn, and Wine, and Oil, and ye shall be satisfied therewith: and I will no more make you a Reproach among the Heathen, &c.* And then repeating the same matter he says, (v. 26, 27.) *And ye shall eat and be satisfied and praise the Name of the Lord your God that hath dealt wondrously with you: and my People shall never be ashamed, (or confounded.)* I shall not at present consider the Import of these Phrases, since they so often occur in the Writings of the Prophets, and make as it were a sort of prophetic Common Place. I understand that the *Jews* are here promised future Liberty, and abundance of all good things, nor shall these Blessings be any more taken away.

But perhaps you will say the use and value of temporal good things, is but very mean, dubious, and insignificant, unless they are joined with spiritual. I grant it, therefore we find a Promise of these most holy Gifts going along with them. *And it shall come to pass (says the Prophet) (v. 28, 29.) afterward, that I will pour out my Spirit upon all Flesh, and your Daughters shall prophesy, your old Men shall dream Dreams, your young Men shall see Visions. And also upon the Servants, and upon the Hand-maids in those Days will I pour out my Spirit.*

St. Peter applied this celebrated Prophecy to the Effusion of the Holy Spirit on the Apostles. And indeed very properly. For that was an illustrious Demonstration of divine Power. But he did not thereby exclude the future Completions of the same Prophecy. Let us hear what follows in the same Prophet; (v. 30, 31.) *And I will shew wonders in the Heavens, and in the Earth, Blood, and Fire, and Pillars of Smoke. The Sun shall be turned into Dark-*

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ness, and the Moon into Blood, before the great and the terrible Day of the Lord come. Were these things accomplished on the Effusion of the Holy Ghost on the Apostles? Surely no Man will assert it. Therefore what great and terrible Day of the Lord is it which the Prophet here points out? If this World is to be consumed by Fire, as St. *Peter* expressly teaches us in his second Epistle, (c. iii. 7, 10, 12.) and St. *Paul* also affirms in his first Epistle to the *Thessalonians*, (c. i. 7.) such Signs as these we are speaking of will necessarily go before and accompany the universal Conflagration, when all Nature shall be dissolved, as we have elsewhere shewn*. Our Saviour also tells us of the same Prodigies which are to appear before the coming of the Son of Man in the Clouds of Heaven, (*Matt.* xxiv. 29, 30, 31.) which I can no other ways interpret than with reference to his second Advent, at the End of the World. There yet therefore remains a farther Completion of the same Promise toward the End of the World, when that great Day of the Lord shall approach, which shall burn like a Furnace against the Wicked, and shall devour them as Stubble; but to the Pious it shall be like the rising Sun with refreshing and salutary Rays; as the Prophet *Malachi* observes. (c. iv.) Having made these Remarks it appears, that the Interpretation of the Apostle may have its full force, and yet according to the Words of *Joel* we may look for an Effusion of the Holy Spirit on the *Jews* in the latter Days; nor only on the *Jews*, but on the Gentiles also, for it follows in the same Prophet, *And it shall come to pass, that whosoever shall call on the Name of the Lord* (that is the *Messiah*, with a true Faith and upright Mind) *shall be delivered; for in Mount Zion, and in Jerusalem,*

* Theory of the Earth, Book III. Chap. 2.

lent, shall be Deliverance, as the Lord hath said, and in the Remnant whom the Lord shall call.

These things eminently respect the *Jews*. This same Prophet in his third Chapter, after the bringing back the Captivity of *Judah* and *Jerusalem*, proclaims a dreadful War between the *Jews* and the *Gentiles*; and then in the close of his Prophecy he promises the *Jews*, that they shall be in a happy Condition, which shall endure for ever. (v. 18, to the end.) But we must take some farther Notice of this great War, mentioned by the Prophet. It will sound like Thunder throughout the World, and flash around it like Lightning. The Apparatus and Denunciation of this War are so very solemn, the Troops of the Warriors so numerous, and the Slaughter so dismal, that they can scarcely be represented in any Words different from those of the Prophet, who has thus described them. (v. 9—17.) *Proclaim ye this among the Gentiles; prepare War, wake up the mighty Men, let all the Men of War draw near, let them come up. Beat your Plow-shears into Swords, and your Pruning-hooks into Spears; let the weak say I am strong. Assemble your selves, and come all ye Heathen, and gather your selves together round about; thither cause the mighty ones to come down, O Lord. Let the Heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the Heathen round about. Put ye in the Sickle, for the Harvest is ripe; come get you down, for the Press is full, the Vats overflow, for their Wickedness is great. Multitudes, Multitudes, in the Valley of Decision: for the Day of the Lord is near, in the Valley of Decision. The Sun and the Moon shall be darkned, and the Stars shall withdraw their shining. The Lord also shall roar out of Sion, and utter his Voice from Jerusalem, and the Heavens and the Earth shall shake; but the Lord will be the Hope of his People, and the Strength of the Chil-*

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Men of Israel. So shall ye know that I am the Lord your God, dwelling in Sion, my holy Mountain: then shall Jerusalem be holy, and there shall no Strangers pass thro' her any more.

That we may understand this Prophecy, we must first of all enquire about what War, the Prophet here speaks; Whether of one past or future? And afterwards we must consider what Place and People are here referred to. And lastly, what State of things he points out after the War is finished: As to the first of these, which is the time of this War, it is without Dispute, that it was not past when this Prophecy was written, for otherwise it must have an History, and not a Prophecy. Can we understand it concerning the *Assyrian* or *Chaldean* Wars, for the *Jews* were conquered and led into Captivity by those Enemies; but here we see the *Jews* will be Victorious, and all their Enemies confounded, nor shall *Jerusalem* be any more trodden down by the Gentiles, nor shall Strangers pass thro' her any more. Hence we may easily find an Answer to the second Enquiry; *Judea* will be the Seat and Theatre of this War; *the Lord* (says the Prophet) *will roar out of Sion, and utter his Voice from Jerusalem,* (v. 16.) Besides this Battel is said to be in the Valley of *Jeboshaphat* (v. 2, 12.) a King of the *Jews*; by which no doubt some certain Place in the Land of *Judea* is denoted. The Prophet indeed seems to allude to that Valley, where God formerly confounded and destroyed (for the Preservation of *Jeboshaphat*) the Heathens who were gathered together against *Israel*, (2 *Chron.* xx.) viz. the Children of *Ammon*, *Moab*, and the Inhabitants of Mount *Seir*. In like manner (tho' more dreadful) a prodigious Multitude of diverse Nations are here gathered together against, and to destroy, *Israel*.

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According as *Jehoshaphat* said, (v. 11.) *They come to cast us out of thy Possession, which thou hast given us to inherit.*

Thus these Places and Transactions answer to each other, as the Type to the Ante-Type. Therefore the Land of *Canaan* is the principal Scene of these Occurrences, as is manifest from the whole Series of the Narration. In these Fields, or the Confines of them, will the fatal Battel be decided. In which by the Care and Guardianship of the supreme Being (as in that of *Jehoshaphat*) the Seed of *Abraham* will gain the Victory.

But so great and dismal (if I mistake not) is this last Tragedy of the World, that it is worth our while to enquire whether there be any other Account of this same Battel, in the prophetic Writings. Now I think this War is the same with that of *Gog*, and *Magog*, mentioned by *Ezekiel*; (c. xxxviii. and xxxix.) for both of them happen in the Land of *Israel*, and against the *Jews* after their Return from Captivity. The Troops of both Hosts are very numerous, gathered together from diverse Parts of the World, and various People; so mighty that they were not to be vanquished by human but divine Power. Moreover, after this Slaughter and Victory, there is to be no future Captivity, Dispersion, Desolation, or Oppression of the *Jews*, but joyful and quiet times, as both the Prophets just now mentioned do foretel. Consult the Place of *Ezekiel* with our short Remarks upon it.

I am also inclined to interpret that Prophecy of *Daniel* (c. xii. 1.) concerning this War, where he foretells what severe Straits, and imminent Dangers should attend the *Jews*. But says he, they shall be delivered by *Michael* the great Prince (under which Name I understand *Jehovah* the *Messiah*) who shall stand for the Children of thy People, as the Angel

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informs *Daniel*. And it seems the more probable, that this Calamity of the *Jews* is the same with that formidable Incurſion deſcribed by *Joel*, (*Dan.* xii. 2. *Joel* iii. 13, 14.) becauſe in both Places we have a Representation of the laſt Affliction of the *Jews*; for the Reſurrection of the Dead follows the one, and the Harveſt of the World the other, at the Approach of the Day of the Lord.

Farther to paſs on to the Chriſtian Oracles, the Battel in *Armageddon*, mentioned in the *Revelations*, (c. xvi. 12, 13, 14.) ſeems to me to be the ſame with thoſe of *Ezekiel* and *Joel*. It is to happen under the ſixth Vial, and then there follows (if I miſtake not) in the ſeventh, the Deſtruction of the World. That Expreſſion, *It is done*, has a Reference to the *Drama* of the World, the Myſtery of God is finiſhed. In this Battel at *Armageddon*, the Troops of the *Dragon*, the *Beaſt*, and *false Prophet* are gathered together. We doubt this Battel, whatever it be, is not as yet paſt; no more than thoſe deſcribed by the Prophets. Nor is there any thing as I know of, which can hinder us from ſuppoſing that this Battel ſpoken of in the *Revelation* is the ſame with thoſe foretold by the Ancient Prophets. They agree as to the time; nor can they ever happen from more numerous Troops, or more enraged and avowed Enemies. *Armageddon* is a *Hebrew* Word, and ſeems to denote ſome Place in *Judea*; and it is ſaid to be the Battel of *that great Day* of God Almighty. If Places, Times, and the Apparatus and Denomination of the War agree among themſelves, nothing that yet appears can hinder, but that it is one and the ſame future Battle, which is foretold by the Prophets both of the Old and the New Teſtament. Beſides the ſixth and ſeventh Vials ſeem to be Contemporary with the ſeventh Trumpet. (*Rev.* xi.) Now after the ſounding of that

that Trumpet the times were twofold, sorrowful and joyful; a third Woe is pronounced, which denotes Calamity; and then as if a Victory had been gained, all Heaven resounded with triumphant Voices. (v. 15.) *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* But says the Prophet (v. 18.) *The Nations were angry because the Wrath of God was come, and the time of the Dead that they should be judged, &c.* And lastly he informs us, (last Verse) that the *Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* By which Words (that several times occur in this Prophecy) the Remembrance of that ancient Covenant which was with the *Jews* is renewed. But to return to *Joel*.

All the Circumstances of this War are so dreadful and melancholy, that many refer this tragical Scene to the Day of Judgment and Dissolution of the World. Neither am I much averse to such an Interpretation, for these Catastrophes are joined together, or contiguous; and are frequently involved by the Prophets in the same Prediction. Here also are the manifest Signs and Tokens of both, namely of a Preparation for War, and also of the Day of Judgment; now each of these is styled, by the Prophets, the *Day of the Lord*, or the *great Day of the Lord*.

There now remains only the third Enquiry, that we consider those things which follow in *Joel* about the happy State of the *Jews* after their Restoration. Now he gives us the following Account, (*Joel* iii. 18, 19, 20, 21.) *And it shall come to pass in that Day, that the Mountains shall drop down new Wine, and the Hills shall flow with Milk, and all the Rivers of Judah shall flow with Waters, and a Fountain shall come forth of the House of the Lord, and*
shall

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shall water the Valley of Shittim. Egypt shall be a Desolation, and Edom shall be a desolate Wilderness, for the Violence against the Children of Judah, because they have shed innocent Blood in their Land. But Judah shall dwell for ever, and Jerusalem from Generation to Generation. For I will cleanse their Blood that I have not cleansed, for the Lord dwelleth in Sion.

Here (as in many other Places) the *Jews* are promised, upon their Restauration, abundance of outward good things, Remission of their Sins, and the peculiar Presence of God. To these we may add the famous Prophecy of *Balaam*. (*Numb. ii. 5.---9.*)

Thus much concerning *Joel*. The Prophets which immediately follow, may be styled intermediate, for several of them treat on some particular Subject. Thus *Jonah* gives us the History of his Embassy to the *Ninevites*. And *Nahum* also begins with the Burden of *Nineveh*. *Obadiah* foretels the sorrowful Fate of *Edom* (under which Name the Jewish Interpreters understand the *Romans*) for his Persecution of *Jacob*, and there mentions the Restauration of *Jacob*, and the dreadful Destruction of *Esau*. (*v. 17, 18.*) And lastly *Esau* being judged and condemned, the *Kingdom* (says he) *shall be the Lord's*.

The other intermediate Prophets are *Micah*, *Habakkuk* and *Zephaniah*. *Micah* sharply reproves the *Jews* for their Sins and Prevarications, yet he promises a Collection and Restauration of *Jacob* and *Israel*, (*c. ii. 12, 13.*) and afterwards pronounces that famous Oracle (*c. iv.*) concerning the Lord's Mountain being established and exalted above the Hills in the last Days. And all People (says he) shall flow unto it. All understand this Prophecy to refer to the Reign of the *Messiah*, or his coming, either the first or the second time. Which of them
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soever you take, a most perfect Peace must go along with it, and a Plenty of all good things. (v. 3, 4.) There also appears some peculiar Dominion to be promised to *Israel* at that Time. (v. 8, and 13.) And in the last Chapter after the Triumph of *Israel* over his Enemies (his Sins being forgiven) we meet with this Conclusion, *Thou wilt perform the Truth, and the Mercy to Abraham, which thou hast sworn unto our Father from the Days of old.* Now it is well known what those Promises were, which were given to the Fathers: But they can never be performed, neither can *Israel* be delivered, if the Sons of *Abraham, Isaac* and *Jacob*, must suffer a perpetual Banishment, and be for ever driven from the Land of Promise.

Nor could these Prophecies of *Micah* be accomplished by the Redemption and Return from *Babylon*. The Prophet speaks in the abovementioned Places, concerning the Nation's being subdued, and Dominion obtained, and that then this happy State of the *Jews* should immediately follow. Now they neither enjoyed such Blessings at the time when the Prophecy was written, nor at any time since, nor at this present Day; this Peace and Restauration therefore await that People in God's appointed time.

It is generally agreed on by Jewish and Christian Expositors, that the Prophet *Micah* in his fifth Chapter discourses about the *Messiah*, and it is said that he *shall be a Ruler in Israel*, (v. 2, and 4.) and *shall feed* (that is shall reign) *in the Strength of the Lord, and in the Majesty of the Name of the Lord his God, for he shall be great unto the Ends of the Earth.*

These Expressions denote Royal Authority, and such supreme Dominion, as Christ did not exercise at his first Appearance, which was mean, and humble:

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ble: But he will display it at his second glorious and powerful Advent. Then the Prophet proceeds to discourse about the future Prosperity of the *Jews* and *Gentiles*, all sorts of *Enemies* being trampled down, (v. 7, and 8.) *And the Remnant of Jacob shall be in the midst of many People, as a Dew from the Lord, and as the Showers upon the Grass.---- As a Lion among the Beasts of the Forest, as a young Lion among the Flocks of Sheep: who if he go through, both treadeth down, and teareth in Pieces, and none can deliver.*

Some would have these Prophecies to concern the times of the *Maccabees*; but they cannot be fairly brought to do this. According to this prophetic Description, this Dominion over the Nations, which is to extend thro' the Earth, must take Place after the Birth of the *Messiah*. And how great soever the Success of the *Maccabees* was over the *Syrians*, there followed afterwards a greater Oppression under the *Romans*; neither is the Yoke as yet cast off, much less have they obtained that Dominion over the Nations which is here predicted.

After the Prophet *Nahum*, whom we have already taken a brief View of, *Habakkuk* follows, who denounces many Judgments against the *Jews* and *Chaldeans*: And in the third Chapter, which is called a *Hymn or Prayer of the Prophet*, he foretels future Salvation to *Israel*, and Destruction to the Nations. (v. 12, 13.) But it is principally taken up in the Description of the glorious and terrible coming of the Lord; of which we shall find an Account also in *Zachariah*.

Zephaniah in his two first Chapters foretels the severe and heavy Judgments of God upon Offenders, as well among the *Jews* as *Gentiles*; and he pursues the same Subject to the middle of the third Chapter, where he begins a Discourse about the Kingdom and Days of the *Messiah*, and pursues it to the End of the third Chapter. He

He (after the Manner of the Prophets) discourses of sorrowful Events before he mentions the joyful ones, and declares that the Wrath of God will be poured out upon the Nations and Kingdoms that were tumultuously gathered together. (Chap. iii. 8.) his Words are these, *Therefore wait ye upon me, saith the Lord, until the Day that I rise up to the Prey: for my Determination is to gather the Nations, that I may assemble the Kingdoms to pour upon them mine Indignation, even all my fierce Anger, for all the Earth shall be devoured with the Fire of my Jealousie.* The Jewish Interpreters expound this concerning the famous War with Gog and Magog: It is indeed some notable Congregation and Slaughter of the Heathens, from whence arises a brighter Fate to Israel. For then (says he in the following Verse) *Will I turn to the People a pure Language, that they may all call upon the Name of the Lord, to serve him with one Consent.* And then he goes on, (v. 11.) *In that Day thou shalt not be ashamed for all thy Doings, &c.* And a little after there follows the Triumph of Israel, (v. 14, and 15.) *Sing, O Daughter of Zion, shout, O Israel, be glad and rejoice, &c.* after the Manner of the Forty seventh Psalm, (See also Isaiah c. xii. and c. liv.) And lastly, having added divers other Things which concern this Subject, he concludes the Prophecy with these Words, *At that Time will I bring you again, even in the Time that I gather you, for I will make you a Name, and a Praise among all People of the Earth, when I turn back your Captivity before your Eyes, saith the Lord.*

I think this evidently relates to some glorious Restauration of Israel, and Slaughter of their Enemies, to the most exalted and permanent Joy of Sion, and the extraordinary Presence and Protection of God. Where, I pray, shall we find these excellent

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lent Gifts in Times that are past? The *Jews* did not experience these upon their Deliverance from *Babylon*, much less at the coming of Christ; and from that Time they have been tossed hither and thither, like Waves driven by the Wind. But there yet remains a second coming of the *Messiah*, the Hope of *Israel* and future Completion of all Prophecies.

Thus much for *Zephaniah*. The three last Prophets (with whom the prophetic Gift ceased among the *Jews*) are *Haggai*, *Zachariah*, and *Malachi*. *Haggai* encourages the *Jews* to raise up the second Temple. In which (or in the Third, that is *Ezekiel's* according to the Opinion of the latter *Jews*) he asserts there would be a greater Glory than was in the first; which seems rightly to be understood concerning the coming of the *Messiah* under the second Temple, since otherwise (besides its wanting equal Magnificence as to the outward Structure) there were wanting in the latter many noble Symbols of the divine Glory which adorned and as it were made proud the Temple of *Solomon*.

About the End of this Prophecy (c. ii. 20.) he foretels a great Slaughter that was to fall on the Heathens, and worldly Kingdoms, and promises Health and Glory to *Zerubbabel*, as being a Type of the *Messiah*, who was to spring from his Lineage. Nor were these things fulfilled in the Person, or Time of *Zerubbabel*, I mean that Shaking with respect to the *Jews*, or that Overthrow of the Heathen which are here predicted. I readily refer them to that grand Slaughter of the Nations which the Prophets frequently place before the last Restauration of the *Jews*.

Zachariah, who follows, abounds in Visions, and those very obscure; yet in some of them the Promises of the *Messiah* are represented clearly. But
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we shall at present only take notice of those which regard the future Restauration of the *Jews*, (c. ii. 10.) *Sing and rejoice, O Daughter of Sion*, &c. When God in the preceding Verses had declared his tender Affection towards *Israel*, and his Resentment against those Nations who were their Enemies, he subjoins by way of Triumph, *Sing and rejoice, O Daughter of Sion; for lo I come, and I will dwell in the midst, saith the Lord.*

Two things are here observable, which we frequently meet with in other Places of the prophetic Writings, the Triumph of *Israel* for their happy Condition, and having God to dwell in the midst of them. We took Notice of this Rejoicing before, while we were viewing the third Chapter of *Zephaniah* (v. 14.) and other parallel Places there cited. The *Chaldee Paraphrast*, by the *Habitation of God in the midst of Israel*, understands here, as well as in other Places, the *Schechinah*, or majestic Presence of God. The Words of the Paraphrast may be translated thus. *Rejoice and be glad, O Congregation of Sion; for behold I will reveal and place my Majesty (שבנתי) my majestic Presence, in the midst of thee, saith the Lord.*

The following Verse seems also to require the same Interpretation; and so does the fifth, together with the fifteenth Verse of the third Chapter of *Zephaniah*. The same thing seems here to be promised which was before declared by *Ezekiel*, (c. xxxvii. 27, 28.) and likewise by the Apostle *St. John*, (c. xxi. 3.) Now since the *Schechinah* did not appear in the second Temple, and is promised by *St. John* in the new Heavens, and the new Earth, I think this Prophecy yet remains to be fulfilled, together with the joyful Restauration of the *Jews* at the second coming of Christ.

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The Prophet pursues his Argument throughout this Chapter; (*v.* 11, 12, 13.) as also thro' the eighth and ninth, where Peace is promised to *Israel*, together with the Protection of the Almighty, the Destruction of their Enemies, and the Affluence of those good things, which make a happy Life. But these Topics have occurred to us so often in the foregoing Prophets, that we have no need to repeat the Explication of them in this Place. But I cannot leave the twelfth Chapter untouched, where the future Strength and Glory of the *Jews*, and the House of *David*, are celebrated in magnificent Words, (*v.* 8.) *In that Day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that Day shall be as David, and the House of David shall be as God, as the Angel of the Lord before them.*

What Honour and Dominion are couched in these Words? that the People shall be like King *David*, not only like *David*, but also as the Angels of God. Has any thing as yet appeared to the *Israelites* since the time that this Prophecy was delivered, that can be said to have fulfilled every Article of it? Has any thing answered that Royal State, that, I say, not angelical or divine, which is here represented by the Prophet? Now if these things are neither past nor present, they must necessarily be referred to some future Times, that so the prophetic Declarations may not become void.

But perhaps you will say the Nations rise every where and tread down the *Jews*; a forsaken and hated Nation, how therefore can they arise to this Pitch of Honour unless the Enemies who surround them be every where weakened?

The Prophet obviates this Objection; he had said in the preceding Verses, that the Lord would make all Nations as Stubble, and *Judah* as Fire.
(*v.* 6.)

(v. 6.) *In that Day will I make the Governors of Judah like a Hearth of Fire among the Wood, and like a Torch of Fire in a Sheaf, and they shall devour all the People round about, on the right Hand and on the left; and Jerusalem shall be inhabited again, in her own Place, even in Jerusalem.*

What is wanting, or can be farther desired to compleat this future Triumph? The Conquerors having gained the Victory, enjoy the Possessions of their Enemies, and enrich and adorn themselves with their Spoils; for it is customary with the Prophets, as we have before observed, to give a Representation of the Motions and Tumults of the People before the Restauration of the *Jews*; and after their Enemies are subdued, then the *Israelites* are introduced as enjoying Peace and singing their Songs of Triumph.

Farther, since Virtue opens the way for the Favour of God and external Benefits, I mean Repentance and pious Affections of the Mind, the Prophet joins these two kind of Blessings together. (v. 9, 10.) *And it shall come to pass in that Day, that I will seek to destroy all the Nations that come against Jerusalem. And I will pour upon the House of David and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his first born.*

We cannot but refer this piercing, and this mourning of the *Jews* to the *Messiah*; since they are so related by St. *John*, (c. xix. and Rev. i. 7.) where the time also of this mourning is noted, namely when all the Tribes of the Earth shall see the Son of Man coming in the Clouds, (See Dan. vii. 13. and Matt. xxiv. 30.) which must necessarily be under-

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derstood of his second coming; and then all those things are to be fulfilled, which are here foretold by the Prophet.

This Prophet continues the same Argument in the following Chapters, even to the End. Thus much for *Zachariah*.

Malachi succeeds, the last Prophet among the *Jews*. He upbraids *Israel* for the multitude of their Sins, and in a particular manner reproves the Priests. But, says he, they being purged and purified, as with Fire, shall again appear beautiful, (c. iii. 3, 4----12, 17.) and shall be called blessed among all Nations, and acknowledged as the peculiar Favou-rites of God. Now this happy splendid and mag-nificent Portion did not befall the *Jews* at the De-struction of *Jerusalem*, nor has it been their Lot at any time since, even to this present Day.

In the third and fourth Chapters, the Prophet discourses concerning the *Messiah* and *Elias*; and some are of Opinion that he there points out a two-fold coming of them both, and that from thence it appears that the *Jews* shall be restored in the lat-ter Days. Indeed I believe that a twofold coming of the *Messiah* is here designed; and that the se-cond is meant in the following Words, (c. iii. 2.) *But who may abide the Day of his coming? and who shall stand when he appeareth? for he is like a Refiner's Fire, and like Fuller's Soap.* And then it follows in the fourth Chapter, (v. 1.) *For behold the Day cometh that shall burn as an Oven, and all the Proud, yea and all that do wickedly shall be Stubble; and the Day that cometh shall burn them up, saith the Lord of Hosts, &c.*

I cannot help referring these fiery and terrible Proceedings to the second coming of Christ; when he shall appear in flaming Fire to consume the wicked, as *St. Paul* speaks, (2 *Theff.* i. 7, 8.) and

St.

St. *Peter's* Expressions are equivalent. (2 *Pet.* iii. 7. See also 1 *Cor.* iii. 12, 13.) Nor can I otherways understand the Words of the preceding Prophet *Zachariab* (c. xiv. 6, 7.) than with reference to this time of the Conflagration of the World, when Flames mixed with Smoke shall take away the Difference between Day and Night; concerning which State of Things, and Face of Heaven, the Reader if he pleases may consult our *Theory* of the Earth*.

This we may assert as to the second coming of Christ: But what shall we say as to the coming of *Elias*? *Elias* is indeed already come, but not in his own proper Person, but rather in his Type. For *John* the Baptist seems to have been the Type of *Elias*. He was the Forerunner of Christ's first Appearance, as another *Elias* shall be the Harbinger of his second coming. They agree in the same Spirit and Offices, as the Type with the Antetype.

There have been many Disputations raised about the future coming of the Prophet *Elias*: It is a received Doctrine among the *Jews* that *Elias* is to come, nor is it any novel Opinion; for we find it prevailed in our Saviour's time, and was taught by the Scribes (*Matt.* xvii. 10. *Mark* ix. 11.) who sat in *Moses's* Seat, and therefore according to our Saviour's Direction, (*Matt.* xxiii. 3.) are to be hearkened to, tho' their Manners are not to be followed. The modern *Jews* are of the same Opinion, as well as many of the Christians.

They who deny that *Elias* is yet to come, suppose *John* the Baptist to be the only *Elias*, and that we ought not to expect any other: Indeed the Baptist for a time did sustain the Person, and discharge the Office of *Elias*; but if he was the only *Elias* (absolutely and as to all Consideration) foretold by

* Book III. Chap. XI, and XII.

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the Prophet, I think he would not in express Words have denied that he was *Elias*, when he was asked about that Matter. (*John* i. 21.) It seems to me more reasonable to suppose (as we have before hinted) that the *Baptist* was a Type of the prophetic *Elias*, which does by no means hinder the coming of another *Elias* in his proper time.

Malachi seems to join the coming of *Elias* with the Day of Judgment, and second coming of the Lord. For the Description of that great and terrible Day, which *Elias* is to precede, does not in my Judgment suit (at least ultimately and fully) the first coming of Christ, which was meek and humble.

I am very sensible that this Argument is of no Force with those who think that all the Predictions of *Malachi*, in these two Chapters (iii. and iv.) were fulfilled at the Destruction of *Jerusalem*, and the following Slaughter of the *Jews*; but with others it will be of weight. But the Restriction of these Words of the Prophet to the Destruction of *Jerusalem* pleases me the less, because I see the same Expositors extenuate several Places of the New Testament, which plainly speak about the Day of Judgment and Christ's second Appearance, and wrongfully apply them to the Calamities of those times. Among which are such Places as we have before taken notice of, and others of the like Nature, which carry the same Sense, and sometimes the very Words also. Nor can I persuade my self that the Prophet meant nothing but the Destruction of *Jerusalem*, when he foretels that the wicked shall be trodden down like Ashes, and the *Jews* be restored to a happy Estate; since at the Destruction of *Jerusalem*, the *Jews* were so far from being happy, that all who know any thing of History can tell they were plunged into the severest Calamities.

Besides,

Besides, Christ himself says, *Elias truly shall first come* (denoting future time) *and restore all things*, (*Matth. xvii. 11.*) which seems to refer to his second coming; since *John* the Baptist was dead when our Saviour uttered these Words; and that *Restitution of all things* will not commence till the second coming of Christ. (*Acts iii. 21.*)

Lastly, to conclude this Subject, we have many of the Fathers of the Christian Church concurring with us in our Opinion about the coming of *Elias*. It would not be worth while to produce them all but we shall set down the Words of *Justin Martyr**.

“ Must we not understand that the Word of
“ God has foretold us that *Elias* is to be the Har-
“ binger of that great and terrible Day, that is the
“ second coming of the *Messiah*? *Trypho* readily
“ consents to this. And, I say, our Lord in his
“ Sermons delivered the same Doctrine, when he
“ affirmed that *Elias* was to come. And we know
“ that this will be when our Lord Jesus Christ
“ shall appear in celestial Glory. Before whose
“ former Manifestation there went a Herald, St.
“ *John* the Baptist, a Prophet of your kind; who
“ was endued with the same Spirit of God that had
“ been in *Elias*.”

Thus you see how *Justin Martyr* understood the Words of Christ and *Malachi*. To him we may add St. *Augustin*†, who says that this Opinion was common in the Hearts and Mouths of the Faithful.

“ It is (says he) a very common and celebrated
“ Notion, in the Hearts and Mouths of the Faith-

* Dial. cum Tryphone. Οὐχὶ τῆς φωνῆς ἐ μεγάλῃς ἰσχύ-
ας &c.

† De Civit Dei Lib. XX. c. 29.

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“ful, that by this *Elias* we are to understand some
 “great and wonderful Prophet, who in the last
 “Days, before the Judgment, shall persuade the
 “*Jews* to believe in the true Christ; having ex-
 “plained the Law to them. See *Tertullian**, *Chry-*
sofom, *Theodore*t and others.

For these and such like Reasons, they who grant that *Elias* is yet to come before the dreadful Day of the Lord, will, I suppose, hardly deny that he will appear to convert and restore the *Jews* (to whom the Prophet says he is to be sent.) For this Conversion and Restauration, than which there cannot be any greater or more illustrious, if it does not principally concern them, that is the *Tribes of Jacob*, as the Son of *Syrach* expresses it; (*Eccles.* xlviii. 10.) yet at least they will be partakers of the general Salvation. Then at last will the Fathers and Sons consent, and the Patriarchs and their Descendants, confess that Jesus of *Nazareth* is the only Saviour, the alone *Messiah*, and common Lord of Jews and Gentiles.

And then shall the Christians and Jews be reconciled. The latter being the natural Children of *Abraham*, and the former his Seed by Faith, as *St. Paul* speaks in his Epistles to the *Romans* and *Galatians*. (*Gal.* iii. 7.) And to strengthen and confirm their Minds in this double Union and Conversion, there will, I suppose, be occasion for the Presence of *Elias*, or some such Prophet, to bring about this glorious Revolution.

Thus we have collected many Testimonies of the Prophets, concerning the Restauration of the *Jews*, especially the more express ones, and explained them to the utmost of our Ability. But we leave the Knots to be unfolded by the same *Elias*. Now

* De Anim. c. XXXV. & de Resurrect. Carn. c. XXII.

I think

I think there are other Places besides, which bear witness to the same Truth in a secondary manner, as Types, Preludes, &c. For I verily believe that in the prophetic Style we often meet with a double meaning, which we may call *direct* and *reflex*. Now we have already considered the Force of the primary Significations of the Prophecies; leaving the others to be weighed by every Reader, according to his own Judgment. For we desire not to have the Minds of any prejudiced as to either by the Opinions or Arguments of others. *What you would not have done to your self; never do to another.* This is the Golden Rule, which we Christians are upon every Occasion obliged to follow.

SECTION III.

Hitherto we have taken a View of the prophetic Writings, as they lie in order, and observed those particular Promises and Prophecies, which concern the future Restauration of the *Jews*. And this has been the method of our first Argument. But it will be proper to gather these dispersed Discourses together, and bind them as it were in Sheaves, or range them under their proper Heads or Classes, putting those of a like Nature together; that so those Places of the Prophets which are of the same kind and Virtue being collected in one Place, may display their Strength to more Advantage.

Some Places of the Prophets (to begin here) speak of the future Restauration of the *Jews* under *Messiah* the King. Others do not so precisely express

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the Time, but, join it in the same Discourse with the Prediction of the *Messiah*; and lastly, other Places and Prophecies give us such famous Marks and Characteristics of that Restauration, as cannot be adapted to any Restauration that is yet past; and therefore since the Prophets neither could deceive, nor be deceived, they must be referred to some future time.

Those Prophecies belong to the first Head which place this Restauration under *David* the King. Such are the following ones in *Jeremiah*, (c. xxx. 9. and xxxiii. 15, 16. compared with c. xxiii. 5, 6.) *Ezekiel*, (c. xxxiv. 23, 24, 25, &c. and c. xxxvii. 24, 25, to the End) *Hosea*, (c. iii. 5.) and *Psalms* (Ps. lxxx. 20, &c.)

As to the second Order, there are abundance of Passages in the Prophets which jointly foretel the Peace and Restauration of the *Jews* in the same Discourse with those Oracles that declare the coming of the *Messiah*. These often meet together in *Isaiah*, (Chapters ii. iv. xi. xxxii. xxxiv. xlix. lx. and lxiii.) and *Jeremiah*; (c. xxiii. 5, 6, &c.) as also in *Hosea*, (c. iii. 11.) *Amos*, (c. ix. 11.) *Micha*, (c. iv.) *Zachariah*. (c. ii. 10.) In a Word all those Scriptures which fall under the first Head prove *fortiori*, that the Restauration of *Israel* and the times of the *Messiah* are not to be disjoined.

It is evident that the *Jews* understood these Prophecies concerning their future Prosperity, to refer to the Days of the *Messiah*; and therefore they did not receive Jesus of *Nazareth* for the *Messiah*, because he brought neither Peace nor Dominion to the *Jews*, nor other good things internal or external, which they expected at the coming of the *Messiah*. Nor should I have blamed their Conduct in this, had they not confounded the first and second coming of the *Messiah*. For *Isaiah* styles the

the *Messiah*, Prince of Peace (c. ix. 6, 7.) and his Kingdom is every where by the Prophets foretold to be pacific. But they too much neglected the Words of St. *Peter*, who promised *Times of Refreshment and Restitution* to the *Jews* and other pious Persons, but not till Christ should return from Heaven, (*Acts* iii. 19, 20, 21.)

We proceed to the third Class, and those Prophecies which make the Restauration of *Israel* famous by such Characters as will agree with no other Times but those of the *Messiah*. Now these Marks are of a threefold Order, Moral, Political, and Natural. Sometimes all these are joined in the same Prophecy, and at other times are proposed separately; I call those Moral or Divine, which relate to Justice and Holiness, Repentance and Conversion to God, and the Effusion of the Holy Ghost, and other spiritual Gifts, about which you may consult the following Places in *Isaiah*, (c. xxxii. 16, 17. lx. 17. lxi. 10, 11.) *Hosea*, (c. ii 19.) *Josel*, (c. iii. 17.) *Ezekiel*, (c. xxxix. 29.) *Zachariah*, (c. xii. 10.)

I call those *Political* which have a regard to Peace and an established Condition; without the Noise or Tumults of War. Also such Blessings as perfect Liberty without being subject to any foreign Dominion, or suffering Captivity, Exiles, or any other Yoke of the Heathen; and lastly, a perfect Security at home and abroad, their Swords being beaten into Plough-sheers, and their Spears into Pruning-hooks.

This is the most noted and common Character of the Restauration which we meet with in *Isaiah*. See also *Ezekiel*, (c. xxxiv. 25, 26, &c.) *Hosea*, (c. ii. 18.) *Zachariah*. (c. ix. 10.)

Lastly, among those Characters, which I call *Natural*, I reckon the new Heavens, and the new Earth.

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The long Lives of the Inhabitants, the Luxury, or spontaneous Fruitfulness of the Earth, the Harmlessness of all Beasts, &c. we have taken Notice of these Places already in our Survey of the sixty fifth Chapter of *Isaiah*, which the Reader may consult if he pleases.

These are the Characters and distinguishing Ornaments of the restored State of *Israel*, and they are often connected with the times of the *Messiah*. If you say they were past before those Days, tell in what Reign or Age this joyful State of *Israel* took place. Consult Histories, as well sacred as prophane, you will find nothing like this, excepting the primitive Times of Paradise. And then it is evident that the *Jews* have been in a very melancholy Condition from the first coming of the *Messiah* unto this Day ; so far have they been from obtaining this flourishing Fortune. So that all our Hope depends on the second coming of Christ, thither we flee, to this we are driven, that so the truth of the Prophecies may be maintained, and the Honour of the Redeemer established.

Altho' I think it sufficiently appears by these Characters, that these Promises about the Restitution of the *Jews*, are not as yet fulfilled, there yet remains one noble Character, which is usually joined by the Prophets with the same Promises ; I mean that manifest glorious and majestic Presence of God, which the *Chaldeans* and *Hebrews* stile the *Schechinah*. We have often made this Observation from the *Chaldee* Paraphrast, in our Survey of the Prophets ; who wrote his Exposition before the Birth of Christ, and therefore we esteem him the more, as being free from Prejudices. But the thing speaks for itself, and the very Words of the Prophet make it evident enough ; for since God says that he will dwell in the midst of them, and place his Tabernacle there ;

there; that he will be a Cloud to them by Day, and the shining of a flaming Fire by Night. These and such like Expressions, are evident Tokens and Descriptions of the *Schechinah*, such as was in the Desert, in the Tabernacle, or Temple. (See *Isaiab* iv. 5. xii. 6. and lx. 2,---13. *Ezek.* xxvii. 27, 28. and *Rev.* xxi. 2, 3.) Thus much with reference to the Characters that belong to this Class. Let us pass to Promises of another kind; such are those which promise a Union of all the Tribes of *Judah* and of *Israel*, in the great Day of Restitution. This *Ezekiel* expressly foretold, and as the manner of the *Jews* was, represented it by an external Sign. (*c.* xxxvii. 15, &c. to the End of the Chapter) Also other Prophets join the Union of the Tribes with this Restauration. (See *Isaiab* xi. 13. *Jer.* xxxiii. 7. *Hosea* i. 11. *Zach.* x. 6, 7.) These Prophecies, as you will see, comprehend the twelve Tribes; but yet not all the People promiscuously, but a select Body; the wicked being excluded, (*Rev.* 7.) the Promise is restrained to the true *Israelites*. Now we have in our Consideration of the abovementioned Places, shewed that this general Restauration and Redemption has not as yet happened to the *Jews*, either in their Deliverance from the *Babylonish* Captivity, or any other following. If any doubt it they may revise what we have there written.

Thus much as to the Note of *Universality*. The *Perpetuity* of the same Restauration follows, namely a lasting and endless Freedom, so that the Children of *Israel* shall no more be obnoxious to public Banishments, or Slaughters, but enjoy quiet Habitations in the promised Land, and their ancient Country. The Prophets foretel this again, and again, (See *Isaiab* lx. 15. lxvi. 22. *Jer.* xxx. 8, 9. xxxi. 3, 25, 40. *Ezek.* xxxix. 27, 28, 29. *Hosea*

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Hosea i. 19, 20. *Joel* ii. 26, 27, and c. iii. 20. *Amos* ix. 15. *Zeph.* iii. 15.) as if they strove who should set it forth the most.

This Note and Title of Perpetuity, takes away all those Answers and Pretences which some are wont to make, that this Restitution has already been made in past Times; for certainly past things upon that very Account can never be perpetual. Whatever happy Days, or lucid Intervals the *Israelites* have had, they are now expired. We may properly stile them *lucid Intervals*; since they were transitory and uncertain: And that they are now expired the present sorrowful and laborious State of the *Jews* (who are like a desolate People, only not entirely deserted) sufficiently demonstrates. Nor is it only now, or of late Years, that the *Jews* suffer these Afflictions, but they have endured these Tribulations and Calamities for many Ages, almost ever, since the Days of our Saviour, and are yet encompassed by them. No Deliverance of the *Jews* has hitherto been perpetual; after their Return from *Babylon* they suffered the most dismal Calamities under *Antiochus Epiphanes*, and the Kings of *Syria* who succeeded him. They were then spoiled of their Possessions as well sacred as temporal, and harassed by daily Wars. Afterwards they were reduced by the *Romans* to the last Degree of Misery, and from the time that their Temple and Government were pulled in Pieces they have been dispersed, and wander about the World like forlorn Exiles. The History of the *Israelites* is like a Picture diversified with various Figures, some are of a joyful and others of a sorrowful Nature. But hitherto the sorrowful ones have taken up the greater Part. Now if a future perpetual Rest was ever promised them, there yet remains, as the Apostle speaks, *a Rest for the People of God.*

These

These Tokens and Characters seem to me sufficient to delineate the Time of this Redemption of *Israel*, so as to distinguish from all those which are past. I shall make no particular Calculations as to future Times, nor am I desirous of knowing the Seasons which the Father hath put in his own Power; but as far as I can perceive, this bright Day has not yet risen on *Israel*, nor do I suppose it is very near at hand. Alas! the *Jews* have not as yet sufficiently suffered for their Crime in killing the *Messiah*; they have not as yet atoned for that Offence. And tho' they have suffered many Calamities they have not yet suffered such great Evils as *Moses* their Prophet and ours foretold they should. Peruse the twenty eighth Chapter of *Deuteronomy*, where he denounces all sorts of Calamities against the degenerate and rebellious *Jews*; and some of them, which he describes (from the forty second Verse) seem to be such dreadful Disasters as did not befall the *Jews* till after our Saviour's time.

He mentions a Nation which was to come from far, even from the Ends of the Earth, of an unknown Tongue, and who should be fierce and rapacious as an Eagle, and lay all things waste. And then he foretels a close and bloody Siege, in which the besieged should feed on human Flesh, and eat their infant Sons and Daughters. And afterwards he mentions many and wonderful Plagues to be inflicted on them and their Seed: And that their Number would be diminished by many Accidents: And that when they were dispersed thro' other Countries they should be compelled to worship new Gods, such as were entirely unknown to themselves and their Fathers. And lastly, he foretels that their Lives would be disturbed, dubious and uncertain.

We

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We have before observed, that the *Jews* suffered many Evils before the time of Christ, but these Calamities which we just now recited, and are so peculiarly distinguished, did not I believe take Place before the Destruction of *Jerusalem*, and those sorrowful times of the *Jews* which followed it. First by the *Romans* who raged against them with Slaughters, Devastations, and the utmost Barbarity: And afterwards by the Christians who were indeed justly exasperated by reason of the Murder of the *Messiah*, and repeated Calumnies and Provocations; yet they often treated them hardly, not so much for the Sake of Piety, as Gain, that they might seize upon their Possessions. Many Authors, as well *Jews* as Christians, have given us a melancholy History of the Jewish Affairs, ever since the time of Christ, which it will be very proper for those to peruse who are desirous to know more of these Affairs, and how they went on in every Age; they will then be sensible that these Calamities exceeded all which happened before the times of Christ, and exactly answer to the Descriptions of *Moses*.

I cannot easily persuade my self that these Tribulations were omitted by the Prophets who foretold many that were much less. Nor were they silent as to the last Fate of the *Jews*, which is yet to come in the War with *Gog* and *Magog*, in the last Tragedy of this present World.

We have already given our Opinion about this War while we were treating on some Places in *Ezekiel* (c. xxxviii, and xxxix.) and *Joel* (c. iii.) I shall only here repeat, that after this War is over, and the Victory obtained, Happiness is promised to the *Jews*. (*Ezek.* xxxix. 23, to the End of the Chapter. *Joel* iii. 18, &c. *Zeph.* iii. 8. *Zach.* xiv.) So that they must both be referred to future Times, since neither of them have yet happened.

Thus

Thus we have reduced the Oracles of the Prophets, which had been before expounded separately to their Classes, or respective Places; that so from this double View, as it were from different Stations, we may make a more certain Judgment as to this general Conclusion, *That the Jews are yet to be restored.* If we turn our Eyes elsewhere to human Affairs, and the present State of the *Jews*, it will be as it were a kind of third Prospect, and by thus collating all things, the Vision will be clearer and more evident. It must be confessed that the present State of the *Jews* is vastly different from the abovementioned Prophecies: But yet the difference is such, as intimates some future Alteration.

God from the earliest Ages has preserved this Nation and People by his special Providence: He has often rescued them from the Invasions of their Enemies, and delivered them from Servitude, by a Series of Miracles and his omnipotent Arm. He reprov'd Kings for their sakes, changed the greatest Empires (*Isaiah xiv. 4.*) and in the four celebrated Monarchies, seems always to have had a Regard to their Condition; the History of these Affairs is celebrated by *Moses*, the Psalmist, and the Prophets.

Farther, God declared from the Beginning, and repeated the same by the Prophets, that this People were selected from all the Tribes of the Earth; that they were a peculiar People betrothed to himself, dear and joined by all the Bands of paternal or nuptial Affection. Lastly, he promised again and again, that his Love should be perpetual and indelible.

And now I beseech you, what can at last become of this People? Has God chosen them for himself, and entered into the strictest Bonds of Friendship, and

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and will he cast them off for ever? Will he suffer them perpetually to be derided and trampled on by all the Nations of the Earth? At present their Condition is no better, nor has been for many Ages. But is there no Hope remains for *Israel*? No Comfort amidst their Calamities? No Expectation of Restitution? This seems (with Reverence be it spoken) not agreeable to the Divine Wisdom, Goodness and Fidelity. There is always in this Life room for Repentance and Mercy, since the Goodness of God endures for ever, and his Truth is unshaken.

The *Jews*, notwithstanding their present Miseries, keep the Law which was given to them as well as they are able, and they remain at this Day, and have done so for a considerable time in great Suspense; loose and unfixed as tho' they were going somewhither, their Satchels being as it were in their Hands; they fix in no Country, nor make any Settlement, nor have they Fields of their own, but carry all their Goods along with them. By this means they are the more prepared and ready at the holding up of a Finger to depart into their own Country, when there shall be an Opportunity given. They are not so incorporated into any Kingdom, Commonwealth, or City, as not to be perfectly at Liberty to seek new Habitations. Moreover they retain their own peculiar Religion among all Nations, their proper Marriages and the Mark of the ancient Covenant, lest they should be confounded with Foreigners. In a Word, as Soldiers are ready at the Sound of the Trumpet to march to their Tents, so the *Jews* are prepared in every respect, upon the Signal given to return to their own Country.

SECTION IV.

Hitherto we have been pleading the Cause of the *Jews*, but without being injurious to the Christians. For we have not said any thing (far be it from us) with any Design to transfer the Reward from our selves to them; but that we might not envy the ancient People their Portion whatever it is at length to be. We believe that the *Jews* will be restored, having been drawn to that Hope and Expectation by the repeated Oracles of the Prophets. But as to the Circumstances of that future Restauration, I must profess my self ignorant, nor do I pretend to know by what means it will be brought about. These things God seems in a great measure hitherto to have concealed from us; but we learn from the same Prophecies, that it will be very illustrious, and not brought about without Miracles, or an extraordinary Ministry. Then as to the time, we suppose that their compleat Redemption is not to be expected but at the second coming of the *Messiah*, and renewal of the World; which I believe we have sufficiently demonstrated already from the Writings of the Prophets. Having laid down these Conclusions we are obliged to answer all those Questions, which those who study much about this matter may possibly raise. But as for those (as I suppose there are many) who deny our general Conclusion, and reject all those Arguments, which we have brought from the Prophets, their Reasons, or Objections must be considered.

First, some affirm that nothing Certain and Conclusive can be drawn from Prophecies before the

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Event;

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Event; because the prophetic Stile is so lax, and their Words so doubtful, that they may easily be drawn to favour any preconceived Opinion, according to the Inclination of the Reader. The Prophets seldom use a plain and direct Method of speaking, but wrap up their Oracles for the most Part, in Figures and Allegories, so that there is a large Scope for Conjectures, but little room for the certain understanding of their meaning. Nor are we (say they) only puzzled to find out the certain Signification of their Words, but also of Things, Persons, Places and Times. Doubts will arise in the Exposition of all these. As to Things themselves, the Prophets often pass indistinctly and abruptly from one Subject to another. Some are referred to the Type, others to the Ante-Type, and this Order is alternately reversed; nor are there proper Distinctions by which we may know what properly belongs to the one or the other. There is no less Ambiguity as to the Persons, speaking, and answering. God, the Prophet, and the People are often Interlocutors: Friends and Enemies intervene and mix together; nor is it easy to assign every one his proper Turn. Moreover Places and Kingdoms have changed their Names, and the ancient Inhabitants are well nigh perished; being mingled and confounded with other Nations. And lastly, there yet remains a Dispute about the Times, and whether some Prophecies are to be referred to the past, present, or future Times. What is more frequent among the Prophets than preposterous Narrations, and inordinate, with respect to the time? All these Circumstances being weighed they say, that nothing clear and certain can be determined from these Writings, till the Event has confirmed the Prophecy. Since most Places in the Prophets will only admit of a conjectural Interpretation,
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and but very few of a certain and demonstrative one.

I must confess they do well in exhorting us to act with Modesty and Caution in our Interpretations of the Prophecies, since there are so many Doubts and Obstacles, which render it difficult for us to come at their true meaning. But what must we do in the mean time? Is there no use of Prophecies before the Event? I must own that those Expositors who descend too minutely to the particular Circumstances of Times and Things, may easily fall into Error. But that we might avoid this Danger, we have in the first Place taken Care only to insist on Generals, and farther we have not relied on one single Place of the Prophets, but produced multitudes; moreover we have compared the Prophets of the Old Testament, with those of the New, that so by their Agreement the Doctrine might appear more evident. We may also add, that we have no where departed from the literal Sense, where the Nature of the Subject would permit us to adhere to it. Now I ask what Rules of Interpretation can we more safely adhere to? Nor can I easily persuade my self that the meaning of the Prophets in these Places, according to these Rules, is uncertain and inexplicable. Indeed the Issues and Events of Things more fully explain the Prophecies; but God is often pleased to give us as it were a Compendium of these Things before they come to pass, that thereby we may be the more chearful in the Expectation of future good Things, and more Cautious to avoid impending Evils. By which methods it more evidently and beautifully appears, that the World and human Affairs are governed by *Providence*, and are not driven about by the uncertain Motions of Chance.

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The Prophecies have a Reference to good or evil things which are future : Now unless they are believed (in order to which it is necessary that in some measure they be understood) in the Progress of Things before the Event, they will be for the most Part unprofitable. Certainly *Jeremiah* was willing that the *Jews* should understand his Prophecies about the *Babylonish* Captivity, before it actually began : In like manner *Daniel*, and the rest of the Prophets, designed that their Predictions of the coming of the *Messiah* should be understood before his Appearance. The Apostles foretold the coming of Antichrist, together with his Destruction : And they have also forewarned us of the Resurrection of the Dead, and the future Judgment. All these we must believe before the Event ; and some Knowledge must necessarily go before our Faith, by way of Foundation. Now this is not to be obtained by any Light of Nature, but is only to be learned from the sacred Scriptures.

To conclude this Article, we confess that some of the Prophecies are more obscure than others, and they are so much the more difficult to be explained, as we attempt to give a particular Definition of Times and Places. Farther, that which is but once or seldom said, or related only by one Prophet, is not so easy to be explained, or put beyond all doubt. But as to that which is signified by many Prophets, and oftentimes by the very same Prophet, we need not be in so much doubt as to the meaning of it. They mutually afford Light to each other, and the Truth of the Argument is confirmed by many Witnesses. The general Conclusion which we have premised is this, *That the Jews shall at last be restored.* And we have shewn that this Conclusion has been oftentimes predicted by most of the Prophets, and for that Reason I
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can never look upon it as an uncertain and dubious Point.

It is in the second Place objected, that those future good things which are literally predicted by the Prophets to the *Jews*, are indeed allegorical, and to be transferred to the Christian Church. I answer, that we envy the Christian Church no Happiness, nor desire to detract from her Felicity; yet we would not exclude others, when they shall acknowledge the same *Messiah*; let us rejoice at our Christian Privileges, and magnify the extensive Grace of God; but it seems very unreasonable that we should snatch at all those good things which the Prophets have promised, and attribute all the evil Predictions to the *Jews*. Which is too frequent a Practice among Interpreters. But by what right are the *Jews* excluded from partaking with us in those Promises which we have received from the Mouth of Jewish Prophets, who were directing their Discourses to the *Jews*? Certainly it behoved the Prophets to look after *their* Affairs in the first Place; and to premonish them of future Events, whether prosperous or afflictive. And sometimes their very Words and Phraseology shew some particular Matter, as when they mention the Children of *Israel* by Name, or speak of the Land of *Canaan*, or their native Country, concerning *Jerusalem*, or the ten Tribes, about the House of *David*, or the like. These are not to be wrested to a contrary Sense against the genuine Signification of the Words, and without any just Authority. It is indeed sometimes proper and decent to transfer Words from a common Sense to a mystical one; as often as a literal Interpretation would be attended with some Absurdity, and offer Violence to the Nature of Things. But this is not to be done rashly, and at the Pleasure of the Interpreter to serve

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an Hypothesis, or defend some favourite Opinion, when no solid Reason calls for such a proceeding.

Besides, those Oracles of the ancient Prophets, given to the *Jews*, concerning their Restauration, we have several in the New Testament that are so far from contradicting them, that they entirely agree and chime in with them. Christ is promised the Throne of *David*, according to the Declaration of the Angel; (*Luke* i. 32.) and the same was said before by *Isaiah*. (c. ix. 7. See *1 Kings* viii. 25, *2 Chron.* vi. 16. *Pf.* cxxxii. 11, 12.) Now the Restauration of the *Jews* is joined to the Kingdom of *David*, that is the *Messiah*, by other Prophets; we have before taken notice of those Places. (*Jer.* xxx. 9. and xxxiii. 15, 16. *Ezek* xxxiv. 22, 24, 25, &c. *Hosea* iii. 5.) Besides these, let us particularly attend to the Words of *Gabriel* in his Address to the Virgin *Mary*, being then about to conceive. *And the Lord God shall give unto him* (i. e. Christ) *the Throne of his Father David. And he shall reign over the House of Jacob for ever.* These Phrases, of the *Throne of David*, and *Reign over the House of Jacob*, plainly point out the Children of *Israel*, and denote an external Kingdom. But however you understand it; whether in a temporal or spiritual manner, Christ has not as yet either way reigned over the *Jews*; they are at present, and have been for a long time, without King or Prince, as *Hosea* foretold. (c. iii. 4.) And as to a spiritual Kingdom, they yet continue rebellious, and far the greater Part of them are Enemies to Christ's Regal Office, and Aliens from the Christian Faith; so that take which Interpretation you will, the Event does not yet agree with the Message of the Angel.

We may add here the Song of *Simeon*, when he embraced the infant Saviour in his Arms he cried out,

out, *Thou hast prepared a Light for the Gentiles, and the Glory of thy People Israel.* (Luke ii. 32.) When Christ is said to be born for the Glory of *Israel*, it would be hard and perverse to say, that he was born for the perpetual Ruin of *Israel*. I say *perpetual* if there be no future time wherein he is to come, and reign to the Glory of *Israel*. Call to mind if you please how many and great things have been said by the Prophets, concerning the future Glory of *Israel* in the Days of the *Messiah*. And since we have somewhere mentioned *David*, we will look into some of his Psalms; we there meet with some things spoken typically concerning *David*, which are ultimately fulfilled in the *Messiah*; and where the *Messiah* is treated of, and his Days celebrated, wrath is denounced against the Heathens, but Health and Triumph (*Psf.* cx. 13.) promised to *Israel*. These joyful times have not as yet happened to the *Jews*: But what hinders but that they may yet come? According to the Promises of God, the Prophets, and the holy Angel.

In the third Place it is objected, or answered to our Proposition, that these Promises given to the *Jews* were Conditional, and when the Condition is not fulfilled, the Promise does not oblige the Sponsor. But, I say, if he also promises that he will freely remit these Conditions, or cause them to be performed, either way the Promise must take Effect. The Conditions requisite, are Repentance and Conversion to God: Now God has promised that he will give this Grace; and the People will be willing, and ready in the *Day of the Divine Power*. Also when the Prophets foretel the Restauration of the *Jews*, they also declare that their Sins will be forgiven. (*Fer.* xxxi. 34. xxxiii. 7, 8. *Mic.* vii. 18, 19, 20. *Hof.* xiv. 4. Thus God of his mere Grace and good Pleasure shews favour to those

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those who are altogether undeserving; to the *Jews* first, and then to the Gentiles. And taking the *Jews* into the Number of his Children, he pardons their Sins out of a paternal Affection, and Remembrance of his Covenant; as the Prophets often testify. St. *Paul* who was a Partaker of this Grace, while he was yet very troublesome to the Christians, and a vehement Persecutor of them, foretels the future Recovery of the *Jews*, being mindful of the Covenant which God made with their Fathers, (*Rom.* xi. 26.---29.) and of which he would not repent. Lastly, Christ when dying interceded for the *Jews*, and poured out Prayers to his Father for the Remission of their Sins; Prayers that I suppose were in no wise unprofitable or unavailing.

But to set this Matter in a clear Light; we may consider that whatever Wickedness the *Jews* have committed against Jesus of *Nazareth*, they shall review it with Anguish of Mind, when they see the Son of Man coming in the Clouds of Heaven. (*Dan.* vii. 13. and from him the Author of 2 *Macab.* ii. 7, 8.)

Then shall they mourn for him, call him blessed and acknowledge him to be the *Messiah*. (*Matt.* xxiii. 39. and xxiv. 30. *John* xix 37. *Rev.* i. 7.) To that End God will pour out a Spirit of Grace and Supplication on the House of *David*, together with other Gifts of his holy Spirit. (*Isa.* xxxii. 15, and xlv. 3. *liv.* 13. *Joel* ii. 28.) He will also give them a new and circumcised Heart, and put a new Spirit within them. (*Jer.* xxxii. 40. *Ezek.* xi. 19, 20.) Can any thing farther be desired? Is there any room left here for Evasions? God will take Care that the Means and Conditions be performed as well as the End accomplished.

We may farther observe, that it is not proper for Christians to insist too much on this Answer
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about the conditional Nature of the Promises; left they give a Handle to the *Jews* to retort this Argument upon them, when they are disputing about the time of the *Messiah's* coming. For they say, that indeed the *Messiah* would have appeared sooner, unless their Sins had prevented his coming. But the Promise (say they) was conditional; and since their Part has not been as yet fulfilled, therefore neither has God performed his Part. Farther they say, that if God can (without any injury to his Truth) leave his Promises to the *Jews* unaccomplished, why may he not also do so as to those Promises which he has made to the Christians? And thus they may elude their Hopes and Expectations, either as to the second coming of the *Messiah*, or the Preservation of his new Church and Institution; since the Christians have no less abused their Religion than the *Jews* formerly did theirs.

Thus we have endeavoured to remove those Answers or Obstacles, by which some endeavour to enervate the Force of those Prophecies which respect the happy Condition of *Israel*. Among which Number those called *Allegorists* are the chief: I mean they who turn those Prophecies, which according to the literal and plain Signification of the Words terminate on the *Israelites*, into Allegories. We have before granted, and must still confess that the Prophetic Stile is in many Places allegorical, and in others, diversified with Hyperboles, Metaphors and Parables. But we must take care that the Prophecies may not entirely vanish in Allegories, by too great a Freedom (or Licentiousness rather) of Interpretation. Since we find in *Isaiab*, and other Prophets a famous Description of the future times of the *Messiah*, if in this Account we sometimes meet with figurative Expressions, we ought not upon that Account to reject the Matter itself, or

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Substance of the Declaration. These prophetic Sayings at least denote some future happy times, and a blessed Life in general; such as implies abundance of all good things, the most confirmed Health, serene Air, and secure and quiet Station.

Unless you grant this, and own that the Words of the Prophets carry this general Sense along with them, the Prophecy must pass but for a *Golden Fable*.

But perhaps you will say that indeed the Kingdom of the *Messiah*, according to the Prophets, is to be *Pacific*, and the Lives of his Subjects serene, joyful, and undisturbed. But that we do not at present enjoy those good things because of our own Faults, in that we do not follow his Precepts, nor walk according to the Doctrine of the Gospel. It is indeed rightly observed, that we do not sufficiently comply with the evangelical Precepts, but you add Conditions to those Prophecies, which are declared plainly and absolutely: And we have already shewn how incongruous it is for any Man out of his own Fancy to impose tacit Conditions on the Prophecies. God's Power and Goodness are sufficient for the Performance of those Promises which he has given, and all those things which are necessary for their Accomplishment. However, let things be as they will on our Part, as alas they are indeed very culpable! yet the State of Nature at present (which is wholly in the Power of God) the Inclemency of the Air, the Infelicity of the Soil, and the Infirmary of our Bodies, will not permit us to enjoy the promised Plenty of all good things, or that State of Tranquillity, accompanied with long Life, which we find foretold by the Prophets: So that you see the Promises are not yet fulfilled on a double Account, But to proceed,

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You may observe that in this Argument about the Restauration of the *Jews*, these Interpreters mutilate and diminish the Promises of God in a twofold manner. They transfer to the Christians those things which regard the *Jews*, according to the genuine Signification of the Words, and accommodate them only to the former. And then they cut off those temporal Blessings, which the Prophets mention together with spiritual ones, and restrain them wholly to spiritual and celestial things. In both these ways they flee to Allegories. When they except and exclude the *Jews*, they seem to do it directly against the Words of the Prophets, and the Nature of Things and Times which are pointed out, as well as the express Names of Places and People, as we have observed before. And then they omit temporal good things, or change them into heavenly ones, they cast away the other Part of the Promises; for the Prophets often mention these also. I am of Opinion that Christ is yet to be the King of the *Jews* in a more eminent manner than hitherto, that so these prophetic Prophecies may not fail in any respect. It is certain he never rejected this Title, And it was also by the Divine Providence affixed to the Cross when he was expiring; and the chief Priests and Scribes then upbraided him with it. When he was acknowledged to be the King of the *Jews*, either by the *Israelites* (*Mark* xi. 10. *John* xii. 13.) or Heathens, (*Mat.* ii. 2.) our Saviour did not deny or say any thing against it. And when the Disciples were proclaiming him King, he was so far from checking them that he said, if they held their Peace the very Stones would cry out. (*Luke* xix. 40.) Lastly, when Christ himself was asked by *Pilate*, whether he was the King of the *Jews*, he did not deny it, but claimed that Title as being the *Messias*; and

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confirmed that Report which was generally received concerning him.

Let us know, I pray, in what Sense Christ told *Pilate* that he was the King of the *Jews*, was it in a literal or allegorical one? The Question was propounded in a literal Sense, and did Christ answer Equivocally? No certainly, but in that Sense wherein he declared himself to be the *Messiah*, in the very same did he say that he was the King of the *Jews*; according to the Predictions of the Prophets where these two are joined together. But the *Jews* were mistaken as to the times of his Kingdom, and did not rightly consider the Difference between his preparatory and glorious Kingdom: The Apostles also fell into the same Error. (*Acts* i. 6.)

Let us farther, with reference to this Subject, consider the Dialogue between *Jesus* and *Pilate*, as it is fully related by St. *John*. (c. xviii.) When *Pilate* entered the second time into the Judgment Hall he asked *Jesus*, *Art thou the King of the Jews?* (v. 33, &c.) Then *Jesus* before he answered him as to this, asked him, whether he said this thing of himself, or others had told it him. *Thy own Nation*, says *Pilate*, *and the chief Priests have delivered thee unto me, what hast thou done?* *Jesus* answered, *My Kingdom is not of this World; if my Kingdom were of this World then would my Servants fight, that I should not be delivered to the Jews, but now is my Kingdom not from hence.*

Then *Pilate* replied, *Art thou a King then?* *Jesus* answered, *Thou sayest that I am a King. To this End was I born, and for this Cause came I into the World, that I should bear Witness unto the Truth: or testify what is Truth.*

Now what Truth does he here bear Witness to, if not to that abovementioned, namely, that he was the King of the *Jews*? And this is the very Testimony

timony which St. Paul had in his Eye, when he exhorts *Timothy* not to shun Martyrdom, or desert his Profession for fear of Death, citing the Example of Christ, who owned himself to be the King of the *Jews*, tho' it was with the Danger of his Life.

But you may observe that our Saviour somewhat qualifies his Assertion, by observing that he did not at present actually enjoy his Kingdom, or majestic Royalty. Otherwise, says he, my Servants, my Guards would have defended me, but now is my Kingdom not from hence. As if *Jesus* had said, Now I claim my Right, the Kingdom which God has promised me, tho' I do not exercise my regal Authority, ἐν τῷ νῦν αἰῶνι, in this present Age; so that the *Romans* need fear nothing from my Empire. So that those Words, *not of this World*, and *now*, seem to me to denote not the Nature or Quality of Christ's Kingdom, but the time of his exercising it. See the Parable concerning Christ in the nineteenth Chapter of St. *Luke's* Gospel. (v. 12.)

Christ was anointed to be King, but he had not yet so much in *Fact* as in *Right*, exhibited himself as a King, being afterwards to receive a fuller Dominion, as *David* who was a Type of him. (1 Sam. xvi. 12.) According to the prophetic Oracles, the King of the *Jews* and the *Messiah* were the same Person; and thus the Prophecy of *Micah* is explained by St. *Matthew*, (c. ii. 6.) *For out of thee, he is speaking of Bethlehem, shall come a Governor that shall rule my People Israel.*

If you understand this of a spiritual Kingdom, it belongs to the Gentiles as well as *Israel*; indeed Christ has not as yet reigned over the *Jews* either literally or spiritually. For they, as we have before observed, still remain Rebellious against Christ their

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their King, and altogether averse to the Christian Faith; having cast off the Yoke of Christ in every respect.

Altho' we have not seen these temporal or spiritual good things fulfilled, at least with reference to the *Jews*, we are not therefore to wonder, much less to despair about the Truth of the Promises. There is an appointed time when every particular Promise of God shall be fulfilled, and the set time for these Prophecies is not yet come. The Fulness of the Gentiles is not yet come in, as the Apostle speaks. (*Rom. xi. 25.*) And Christ foretold, *that Jerusalem should be trodden down till the times of the Gentiles were compleated*; and when they were accomplished, the Veils which *had been drawn over the Hearts of the Jews should be taken away*, together with that *Blindness which happened to Israel*. (*2 Cor. iii. 15, 16.*) And then shall Christ reign over the House of *Jacob*, as well literally as spiritually; according to the Prophecies which have been repeated out of the Old and New Testament.

You see we take in an external and temporal Kingdom, when the Apostles asked our Saviour after his Resurrection, whether he would at that time restore the Kingdom to *Israel*: They mean a temporal Kingdom.

Now what Answer does Christ make? *Ye err* (says he) *not knowing the Scriptures*. He does not tell them that he was not to reign over *Israel*. His Reply does not suppose, that the Disciples were in any Mistake as to the Matter itself, but only as to the Season; and he checks their Curiosity in Enquiring after the particular times. *It is not* (says he) *for you to know the Times, or the Seasons, which the Father has put in his own Power*; nor did he reprove, instruct, or inform them otherwise.

In like manner when the Sons of *Zebedee* desired the chief Seats in the Kingdom of Christ, they spake concerning an external and temporal Kingdom; nor did Christ deny that he was to have such a one, or blame the Sons of *Zebedee* for their Faith in this Matter, but left those Honours, and Dignities to be disposed of by his Father. From these and such like Places we learn that Christ, when opportunity offered, never denied that he was to have a future Kingdom, he never renounced his Right and Title, nor transferred the Predictions of the Prophets, concerning his Reign, to a mere *spiritual Signification*.

Here is no room for Metaphors. Christ no more denied that he was the King of the *Jews*, than that he was God. If the Angel in his Address to the blessed Virgin, when she was about to conceive, had said, God shall give him the Throne of his Father *David* in a *spiritual* Manner, and he shall *spiritually* reign over the House of *Jacob*, then there had been some Reason for restraining the ancient Prophecies. But since the ancient Prophets speak about his temporal as well as spiritual Kingdom and Glory; nor was there afterwards any Restriction, or new Interpretation, made either by the Words of the Angel when he was declaring the Royal Dignity of Christ, then about to be born, nor yet by the Words of Christ himself, when he was publicly or privately discoursing about his Kingdom; nor lastly, by any other sacred Authority; since, I say, things are thus, I do not see what hinders but that the future glorious Kingdom of Christ which we have mentioned before, should be understood in both Senses. *What hinders*, did I say? nay all Circumstances on every side persuade, confirm and convince us that it must be so. Nor is there any Promise oftener repeated in the Old Testament (at least if you ex-
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cept that about the coming of the *Messiah*) than that which concerns the *Preservation and future Restauration of the Jews*.

Having thus premised and expounded these things, it remains that we enquire, by what Right and Authority Expositors transfer the Kingdom of the *Messiah*, promised in the prophetic Writings to a mere *spiritual* Reign. Now Christ nor the Prophets, neither the Angel nor the Apostles, as far as we can yet perceive, have ever asserted any such thing. What Rules of Interpretation do they then rely on? It is a received Rule among Expositors, whether *Jews* or Christians, that we *must not depart* from the Letter, but where we are obliged to do so by some Absurdity or Contradiction in the Nature of Things. That Christian-Interpreters are agreed about this Rule is, I suppose, past doubt; and the *Jews* * have appointed themselves the very same Rule of Expounding. And this is what we have observed in our Exposition of the Writings, as well of the Old as of the New Testament. We do not much resent it, if you contrive to weaken the Force of one or two particular Places by Allegories; but you take away the very Foundations if you assert that these Promises contain nothing eminent and particular, with respect to the *Jews*. By this means you not only wrest a particular Prophecy, but strive against the whole Stream of the prophetic Writings. We grant there is sometimes Room for

* *Menassah Ben Israel*, of the Resurrection. Be it known that the Scripture must always be understood and explained according to the Letter, unless such an Explication contains something that implies a Contradiction. Also the same Author in his Treatise of the Term of Life, &c. says, the *Jews* believe the Letter as often as it contains no Absurdity. But they admit of Allegories when the strict Sense, according to the Propriety of the Words, would be against right Reason.

Allegories and figurative Expositions, when the Nature of the Subject calls for them. But I think it is dangerous to dissolve famous and repeated Prophecies to Allegories when there is no necessity, by this means we shall make them vanish and come to nothing.

When God promises Heaven and a celestial Life to pious Men, with *Crowns* and *Rivers of Pleasure*, and on the other Hand, threatens the wicked with a *Worm which shall never die*, we readily grant that we must a little depart from the Letter in the Interpretation of these Places, yet so as that the Substance of the Matter must be still retained; namely, that the one Sort shall partake of the highest Felicity, and the other suffer the utmost Torment. Even in Allegories, Parables, Hyperboles themselves, and such like figurative Speeches, there are (if we may so call them) certain *Stamina* which must not be violated.

The Promises concerning the coming and Kingdom of the *Messiah* were given to the Fathers, and *Israelites*, by way of Consolation, and that they and their Posterity for ever might have Cause to rejoice and triumph. But by this method of interpreting the Prophets, you cut off all Hope from *Israel*, and destroy both Root and Branches, as if the Counsels of God were variable, or his Oaths of an uncertain Signification. For hitherto the *Jews*, instead of enjoying peculiar Blessings, since the coming of the *Messiah*, have suffered the greatest Calamities. And, unless like Persons returning from the Dead, they receive again the Land of their Fathers so often promised, they are wholly cut off from those Blessings which are so often promised them in the sacred Writings. The blessed Virgin seemed to expect other things, namely, that she should bring forth one who would be a Friend and a Benefactor to *Israel*, (*Luke* i. 54, 55.) when

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being divinely inspired, and bearing *Jesus* in her Womb she thus sung, *He hath holpen his Servant Israel in Remembrance of his Mercy. As he spake to our Fathers, to Abraham and his Seed for ever.*

Moreover *Zacharias*, being filled with the Holy Ghost when he prophesied about the Birth of Christ, said thus, (*Luke* i. 68, &c.) *Blessed be the Lord God of Israel, for he hath visited, and redeemed his People. And hath raised up a Horn of Salvation for us in the House of his Servant David. As he spake by the Mouth of his holy Prophets, which have been since the World began. That we should be saved from our Enemies, and from the Hand of all that hate us. To perform the Mercy promised to our Fathers, and to remember his holy Covenant. The Oath which he sware to our Father Abraham, that he would grant unto us; that we being delivered from the Hands of our Enemies, might serve him without Fear. In Holiness and Righteousness before him, all the Days of our Lives.*

In this sacred Hymn *Zacharias* offers to God the first Fruits of his Speech after his Tongue was loosed. He in a particular manner praises his Name for the *Messiah* that was soon to be born, and triumphs in the Contemplation of those good things, which should come from thence to *Israel*. He pronounces Salvation, Peace, and Freedom from all Enemies on *Israel*, and produces the Fathers and Prophets as Witnesses from the earliest Ages; nor did he do it unadvisedly, he has *Abraham, Isaac, Jacob, Moses, David, Isaiah*, and the rest of the Prophets, as well greater as lesser, to confirm his Opinion. This Promise comprehends the sacred Faith of all Ages, ancient and later times, the Oracles of both the Old and New Testament, even from the Days of *Abraham* to our Saviour's Birth, Death, Resurrection, and Ascension into Heaven. All Authorities agree and conspire in this Series; I say they
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all consent in these general Conclusions, *That God will never finally forsake his People Israel. Secondly, That the Promises which were given to the Israelites, are not as yet fulfilled. Lastly, That the Jews shall yet enjoy some great Felicity by means of the Messiah,* when the times of Refreshing shall come; which we pray that God would hasten for his own Glory thro' the same *Jesus the MESSIAH.*

THE END.



REMARKS.

OUR *Author* not only asserts, but proves, *That the Millenary Reign of Christ was an uncontested orthodox Doctrine, conveyed thro' all the Primitive Ages**. And he well observes farther, that, "The *Corruptions* introduced by the " *present Millenarians*, who have fixed upon a more " modern Situation, and have taken care for pre- " sent Felicity equal to their Wishes, have warmed " several *Fanatic Imaginations*, and blown their vain " *Hopes into Tumults*, to the Offence and Scandal " of wise and discreet Men, and have cast a *Star* " upon this *innocent*, tho' in some measure *hated* " *Opinion* †,

This just Observation of *Dr. Burnet's* was self evident during the time of our *Civil Wars*, in almost every enthusiastic Freak of the *fifth-monarchy-Sect*, into whose Conduct we shall make some Enquiry, as being very applicable to our present Purpose.

In the Year 1643, one of the chief Pastors among those People, and who (in the Style of the Times) called himself a *London Divine*, was *Mr. John Archer*; he published a Book, *Of the Personal Reign of Christ on Earth, laying forth and proving that Jesus Christ, together with the Saints, should visibly possess a monar-*

* See *Mr. Earbery's Translation of The State of the Dead*, Vol. II. p. 7.

† *Ibid.*

chical State and Kingdom in this World. This Book was, about seven Years after, judiciously and thoroughly examined by an Anonymous Writer, as fully appears by its *Imprimatur* *.

He gives us a regular Abstract of Mr. *Archer's* Performance, and declares, that he was One esteemed of so great Sanctity and Worth, as that no mean Person doubted to file him amongst Men as precious as any the Earth bore in his time; I shall fearlessly (adds he) take his Word for *the Point in hand*; and shall first sum up his Doctrine concerning this Subject, and then shew the Improbabilities and Incongruities of it; the rather for that I perceive his Conceptions pass generally for the current Tenet of the Fautors of this plausible Opinion.

Mr. *Archer* lays for his Foundation, that there is a Three-fold Kingdom of Christ; one *Providential*, which is that universal Sovereignty by which Jesus Christ manageth the Affairs of all the World, both in Heaven and Earth; another *Spiritual*, which is that Sovereignty which he exercises over the Consciences of some People, and in special the *Elect*; subduing them by his Word and Spirit to an universal Obedience of him; a third *Monarchical*, wherein Christ when he enters upon it, will govern as earthly Monarchs do; that is universally over the World, and in a worldly, visible and earthly Glory; not by Tyranny and Oppression, and Sensually, but with Honour, Peace, Riches, and whatsoever

* The Title of the Piece here referred to is as follows, *viz.* *The Revelation Unrevealed, concerning the thousand Years Reign of the Saints with Christ upon Earth.* 12°. 1650.

" I have perused this Polemical Discourse against the Tenets
" of the *Millenaries*, and find it to be so learned and judicious,
" and penned with such sweet Sobriety and Gall-less Moderation,
" that I approve it very well worthy the Printing and Publishing.

JOHN DOWNAME.

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in, and of, the World is not sinful; so as Christ shall administer this Sovereignty over all the Earth, in a visible, and worldly Manner, for Splendor, Riches, Peace, &c. tho' not in a fleshly or sinful Manner: He thence descends to the Consideration of the Manner of this Kingdom of Christ, both in the Extent and Qualities of it. The Extent of it he makes to be unto all reasonable Creatures, Angels, Devils and Men; shewing that the high ones of the Earth, Kings, and their Monarchies shall fall before the Lord, both Sun and Moon. Majesty of an higher and lower Rank shall vanish before him; he shall change all worldly Custom, and so all kingly Glory; and set up a new, even his own Glory. Secondly, for the opening of the Quality of it, he makes a double-Day-of-Judgment; one strictly for a partial Judgment of some, not all; wherein many, both Saints and Sinners, shall be judged, and that with great Terror and Solemnity; the other general, wherein all Men and Devils shall be judged; bringing a World of Saints and Sinners first to the Bar of that more partial and strictly-taken Judgment, long before the last and general Day.

But even that former shall be, he saith, a general Judging (tho' not to the second Death) of all the Ungodly in the World, at least of all that will not stoop to Christ's Scepter; and Secondly, adjudging to the Saints alive, who shall be blamed for their former failings.

Now these two Times and Degrees of Judgment begin and end Christ's Kingdom or Monarchies; so as all the time of his reign may be fitly called a Day of Judgment, wherein there is an Evening and Morning, answerable to the natural Day: In the Evening or first Part of Christ's Kingdom there is first an end, or withdrawing and ceasing of the

Light and Glory of the fore-going Day; so Christ's Kingdom shall begin with the withdrawing of Peace and Comfort, and in following Darkneſs; in that great Troubles ſhall begin to ariſe upon thoſe, who ſhall be the Subjects of Chriſt's Monarchy, both believing Gentiles and Jews, with *Iſraelites*, or the ten Tribes, who ſhall be all converted, and greatly troubled; but when that Trouble is at the height, then comes the beginning of Chriſt's Kingdom. At the firſt ſetting up then of this Kingdom, Chriſt ſhall come from Heaven viſibly, even as he went thither; which yet is not his laſt coming to the laſt Judgment, but a middle coming betwixt the two other; for Chriſt, he ſaith, hath three comings; the firſt when he came to take our Nature; the ſecond when he comes to receive his Kingdom, for the receiving of which he went to Heaven; the third when he comes to judge All and end the World: This ſecond coming of Chriſt ſhall be long before his coming to the laſt Judgment. In which ſecond coming Chriſt will do theſe three things. Firſt, he will raiſe up the Saints which are dead before this his coming, not only ſuch as have been martyred as ſome think, but all Saints who have died in the Faith; for which cauſe he is ſaid to come with all his Saints. (*Zach. xiv. 5.*) But all the Dead which are not Saints, ſhall lie ſtill in the Duſt, till the laſt and general Judgment, for the ſecond Death.

The Saints which are thus raiſed in the very firſt Reſurrection, ſhall not return to a mortal State of Body again, nor yet be ſo perfectly glorified as they ſhall be afterwards; for then the People on Earth could not bear their Preſence, for they ſhall ſhine as the Sun, but they ſhall be in a middle State, betwixt Glory and Mortality, as Chriſt was after his Reſurrection, before his Aſcenſion: Secondly, he will

will destroy the wicked People on Earth, for they about the time of his coming shall combine against the Saints; and then will Christ suddenly surprise them to their Ruin; now this Ruin of the wicked, shall not be as yet universal to every one; only now he will ruin the Armies of them, and so he will break the Head and Arm of them, as it was with the *Egyptians* at the Red Sea, and the rest he will make Slaves to the Churches; and it seems that some wicked shall be left for a Seed to these Nations, because by the End of Christ's Kingdom, *Gog* and *Magog* shall rise against the Saints, which cannot arise out of such as prove Hypocrites, or excommunicated, for there shall be none such there; *but these wicked ones left, shall be the Nations ruled with Iron.* (Rev. ii. 27.)

Thirdly, he shall examine, blame and shame the Saints who are alive at his coming, if they be found to have walked loosely; he will not kill them, nor change them in a moment, but shame them; therefore *Peter* exhorts to be holy, *that we be not blamed at his coming.*

Now when Christ hath thus done, and put his Kingdom into Form, he will withdraw to Heaven again, and leave the Government to the dead Saints raised up; among whom the Apostles shall be chief, and they shall have the Government of those Saints which are found alive; that is, they and all Believers shall rule the World, in which the twelve Tribes shall be chief, and they shall not only rule as Kings, but as Priests; that is, discipline their Souls as well as their Bodies.

Now for that it might seem to be no small Damage for the Souls of Saints dead to be fetched from Heaven to live again upon Earth, with Men, in their Bodies; he tells us that it is likely the Souls of the departed Saints are not in the highest Heaven, but

in a middle Place better than this World, but inferior to the highest Heaven, which Place is meant by Paradise in the New Testament; which Paradise he conceives to be below the third Heaven, and therefore surely to be in the Region, or Element of Fire, where the Sun and Stars are, or in the highest Region of the Air, which is called Heaven in Scripture.

These Saints Souls fetched from this Paradise, and joined with their Bodies raised from the Dead (which is the first Resurrection) they rule Christ's Kingdom, even all of them, tho' some of them in more eminent Place than others.

The Persons that shall be governed, or the Subjects of this Kingdom, shall be all that live upon Earth, and the Place they shall govern shall be the whole World; the Saints shall be ruled like the *Israelites* under *Solomon*, the wicked as Slaves; those ten of the twelve Tribes that are lost, shall be found out and made Subjects of this Kingdom; the Cities of the Tribes shall be built again, especially *Jerusalem*, which shall be the most eminent City then in the World. The *Israelites* shall be first raised to this Glory, and at *Jerusalem* will Christ begin to shew himself; and from the *Israelites* shall Glory descend to the Gentiles.

The Privileges of this Kingdom shall be wonderful: First, all the Subjects of it that are Freemen shall be holy, and not seemingly Saints, but true Saints, not any Sinners. Nothing that defileth, shall be then, no Hypocrite; no Person excommunicated, as proving bad; nor any of the Children of these Saints shall prove naught, but all shall be elect, and prove Saints, and the Seed of the Blessed; for if any of their Issue should prove Hypocrites, or wicked Persons, it would so affect them that they should not have everlasting Joy; neither could

Sorrow nor Sighing fly away; now in these times there shall be no Sorrow nor Weeping: They shall be edified immediately from God in Christ; the Sacrament is but to last till the next coming of Christ, to set up his Kingdom: Christ will hold them up in Fulness of Grace, tho' not in full Perfection of Grace till the last general Judgment, or their Translation to Heaven.

There shall be a full and present Answer to all their Prayers, there being no Sin to keep good things from them.

There shall be a Fulness of all temporal Blessings, as Peace, Safety, Riches, Health, long Life, or whatsoever can be had in this World.

They shall have Exemption from all bodily Troubles.

Every one shall live an hundred Years; no Infant, nor any other shall die sooner; there shall be no Sickness, or Grief to consume their Strength; altho' a natural Death shall be, yet there shall be no violent or untimely Death by any Grief, Sickness or Trouble: Satan shall be wholly restrained from tempting them to Sin; or others to trouble them.

Original Corruption shall be kept in, not to break forth into any gross way. To which he adds; they shall not be infected with *Papery*.

This for the Evening or first Part of Christ's Kingdom. Now when this Kingdom of Christ hath lasted to many Generations, the Slaves and Tributaries will be grown to Multitudes; these under the Name of *Gog* and *Magog*, upon whom the Devil shall be let loose, shall be drawn by Satan to assault the Saints, which Trouble shall not be long; it shall be sudden and violent, but short; for Christ shall suddenly come from Heaven, and with Fire kill all the wicked ones, not leaving one of them alive

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alive upon Earth. This Assault of the Wicked will Christ take for the Occasion of his coming to the last and general Judgment; before which he shall in a Moment change the Bodies of all his Saints that are not dead but alive at his coming; and raise up the dead Bodies of the Saints, who lived and died during this Kingdom of Christ; and they together with the changed Saints shall meet the Lord Jesus in the Air, coming again from Heaven, never more to be parted.

Then shall all the Wicked be raised up from *Cain* to the last wicked Man that is found on the Earth; and now shall be the Judgment, which we call the Day of Judgment; which being finished the Saints shall be carried with Christ for ever into Heaven; and the Wicked sent with the Devil into Hell; which Hell shall not be the same which is now so called, but Another; this being now but as a Prison; that, the Place of Execution and Torment.

The Hell that now is serving only to reserve condemned Spirits, which have no Bodies till the Execution at the last Day; at which time this Hell shall cease and be swallowed up. The Hell that shall be for Torment, shall be all this lower and visible World of Earth, Waters, and the lower Heavens reduced by God then to their first *Chaos* of Confusion.

Now this Kingdom of Christ, tho' for the Evening or first Part of it, it is expressly determined to last a thousand Years, or ten Generations, yet the dawning or latter Part of it, is not expressed in Scripture how long it shall endure; but doubtless, will last a long time; and though called but a Day of Judgment, yet it may last a thousand Years, as the other is to do; because, this is the time in which God's Mercy, Justice, Truth, Power is to be gloriously revealed before all Men and Devils;
so

so as every Sinner is to be silenced in his Reasonings, or convinced, which must require much time.

Secondly, this is the time in which Jesus Christ is to Triumph and Lord it over all reasonable Creatures, to be worshipped and acknowledged by every one in Heaven, Earth, and under the Earth.

Thirdly, the Solemnity of it were to little Purpose if it were not to last long; as we deride great Preparations and Pomp for a short Show.

Lastly, every Act of reasonable Creatures being immortal, shall not only abide for ever in Heaven or Hell, but be revived and brought forth in that Day before all the World; and all these Acts from *Adam* to the last of Mankind, shall be orderly and clearly proceeded in by Books as in a Court of Justice.

When all this is done, and the final Sentence pronounced upon all Creatures, both blessed and cursed, then will Christ resign his Kingdom to the Father, and this World together with his Kingdom shall end.

For the Beginning of this Monarchy of Christ; it must be set up (saith he) the last in the World, after the other Four are passed, whereof the *Roman* is the last; that being divided into the Eastern and Western Monarchy; and out of the Western ten Horns, or Kingdoms arising, and among them another little Horn most Blasphemous, which is the Papacy; when these ten Kingdoms, and the Papacy shall be put to an end, then is the Beginning of his Kingdom of Christ, which (saith he, by comparing of *Daniel* with the *Revelation*) shall be *Anno* 1666, the Number of the Beast (only the thousand (because it comes seldom) left out.)

Three Years and an half before this 1666, the Papal-Power shall have Support in *Europe*; all the ten

Ten Kingdoms apostatizing to Popery, and yet One of them shall return to the Truth.

In the Years of Christ 1650, or 1656, the *Israelites* are to be delivered by being called to Christianity, both *Jews* which were two Tribes, and the ten Tribes of *Israel*; both which shall, after their Conversion for forty five Years after, suffer great Trouble from *Mahometans*, Heathens, Papists. Upon all which Computations it is likely (saith he) that Christ's coming from Heaven, and the raising the Dead, and beginning his Kingdom, and the thousand Years will be about the Year of our Lord 1700; for it is to be about forty five Years after 1650, or 1656.

Now it being found out when Christ's Kingdom, or the thousand Years shall begin, it is easy (he saith) to guess when the time of the last general Judgment, and the World's end shall be; which neither Angels nor Christ himself as Man, did in those Days, when the Disciples asked the Question, know, for it was locked up in the Father's Secrets. But after Christ's Sufferings, and Ascension, all the Father's Secrets were revealed to him, for he was worthy, and he reveals them to the Churches by *John*; opening the meaning of *Daniel's time, times, and half a time*, (which no Creature could expound) to be 42 Months, or 1260 Days. He tells us expressly that his Kingdom should last after it was fully settled a thousand Years, and then should be a little Disturbance; so as we have some Comfort that there is Hope the Troubles of us Gentile-Christians shall cease about 666; but till those Days we are like to see sad times, for it is to be feared that *Popery* shall again over-run *Europe*, and bring back under Papal Power every King in *Europe*, and suppress all their Opposers in every Kingdom; by this Revolting of the Kingdoms to *Popery*, it comes

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comes that the Witnesses are slain, and lie dead in the Streets; but before Antichrist can have time to triumph four Years, the Witnesses shall be raised up, and one of the ten Kingdoms fall off from him and ruin the City of *Rome*. But yet the *Papacy* shall breathe and by degrees get head and join with *Turk, Tartar*, and the Christians in *Europe*; but from this Danger will Christ save all Christians by his coming, and setting up of his Kingdom.

Thus I have faithfully related the Opinion, and summarily contracted Mr. *Archer's* whole Discourse.

I shall first observe; *That* which is the *general Fault*, not only of this Author, but of all others that look towards the *Millenary-Way*, and which is indeed the main Ground of all their Heterodoxy in this Point, that they put a *merely-literal Construction* upon the Prophecies and Promises of Scripture, which the Holy Ghost intended only to be *spiritually understood*; hence it is, that those frequent Predictions, which we meet in every Page of the Prophets, concerning the Kingdom of Christ, the re-edifying of the Jewish Cities, the Pomp and Magnificence of restored *Israel*, their large Privileges and marvelous Atchievements, are altogether drawn to a gross, corporal, and syllabical Sense; which the Judgment of the whole Christian Church, seconded by the Event, hath upon good Grounds ever constructed not of the *Letter*, but the *Spirit*. I remember some thirty Years, or more, ago, a learned Gentleman, an eminent Serjeant at Law, a Man very skilful in the holy Tongue, and that professed no less Acquaintance with the Laws of God, than of Man, published a large Volume concerning, not the imminent Conversion only, but also the Royal State of the *Jews*, their absolute, and universal Monarchy, their awful Sovereignty
over

over all the Kings of the Earth, the Glory of their Empire, the Splendor of their Court and Cities, gathering up to this Purpose, all the glorious Promises, which occur every where in the Prophets; at the Sight whereof that deeply-judicious King *James*, of precious Memory, was highly offended, and after the perusal of some offensive Passages, commanded me, then attending him, to carry the Book to the Synod at *Westminster* then Sitting, for their Censure; who upon a serious Examination, with much Zeal unanimously sentenced it to a speedy Suppression, as that which did *herere in corrice*, and favoured too strong of the Flesh; as being too servilely addicted to the Letter. And now, those very Texts, whose misunderstanding hath hitherto led the *Jews* into a Fool's Paradise by expecting an earthly Glory, are no less confidently taken up by the Favourers of this Opinion, as the main Ground of their Defence; for Instance, the Lord by his Prophet *Zachariah* hath said; *The Lord shall inherie Judah his Portion in the holy Land: and shall choosè Jerusalem again, sing and rejoice, O Daughter of Sion, for lo I come, and will dwell in the midst of thee, saith the Lord.* This is by the Author of *Sion's Joy* applied to that repaired and happy Estate of the City of *Jerusalem* at this second coming of Christ in Glory; whereas the Prophet only foretels the Restauration of that City and Country after their then present Captivity, and under that Figure describes the comfortable Condition of the Evangelical Church: So again by the Prophet *Isaiah*, God saith; *I will bring forth a Seed out of Jacob, and out of Judah an Inheritance of my Mountain, and mine Elect shall inherit it; and my Servants shall dwell there.* This the same Author cites in a literal way to make good the Re-settlement of the *Jews* in that ancient City of their Inheritance; why doth he
not

not as well add that which followeth; *And Sharon shall be a Field of Flocks, and the Valley of Achor a Place for the Herds to lie down in; but ye are they that forsake the Lord, that forget my holy Mountain:* Surely if one of them be applicable to the new *Jerusalem*, the other must be so also: The Truth is, these Prophecies have their Reference either to God's merciful Dealing with *Jerusalem* upon their Return from their *Babylonish* Captivity; or by an unusual Allegory, expresse his gracious Purpose to the Church under the Gospel, without any respect at all to an earthly Re-establishment of the Jewish Nation in their long-since forgotten Possessions: It were as easy as tedious to pass thro' all those Scriptures which are wont to be alledged in this Case; whereof I dare say there is scarce any one, whose either Words or Context do not evidently bewray their mis-application; or, if that did not, yet the Event would; for as much as the time is now at hand, wherein these Promises of the general Call, and outward Magnificence of these ancient People of God, should according to the Construction of our new Chiliaists be either well forward or accomplished (as we shall see in the Sequel) whereas there is not yet the least Motion towards it in all the World.

Besides some of their mis-construed Texts will necessarily cross the way of us, upon occasion of the several Passages which we are about to examine.

Of Paradoxes let it be the first but not the least, that Christ the Son of God now glorified shall come and personally set up, and administer a Monarchical State of a Kingdom here upon Earth in a visible and worldly Manner, for Splendor, Riches, Peace, &c.

I thought we had heard him say, *My Kingdom is not of this World*; now, to what World do Riches
I and

and Honour and earthly Contentments belong, if not to this? If he govern as earthly Monarchs have done, in a worldly, visible, earthly Glory (such are the Words) how is his Kingdom not of this World: Surely this is more than ever the very *Jews* expected, or dreamed of; they have looked for a *Messiah*, that should exercise kingly Authority in the World; but they never looked for a glorified *Messiah* to come down from Heaven to rule upon Earth. *Zebedee's* Wife certainly never thought of such a Kingdom, wherein her Sons should be the premier Peers: Neither did the good Thief think of such a State, when he said, *Lord, remember me when thou comest into thy Kingdom*; we have heard of an absolute Sovereignty of Christ, as God; of a delegated Sovereignty as Mediator; we have heard of his Rule in the Heart, of his Rule in the Church, but of his Monarchical Rule in the World, for a whole thousand Years in a worldly, visible, earthly Glory, we never yet heard, and think it very strange News to Christian Ears.

But much more strange News it is, that all the Prophets since the World began have spoken of this marvellous Monarchy, and yet that we never heard of it in the Writings of all the Fathers and Doctors of the Christian Church, till this Day: It is no whit strange, that God's People should be abused by the feigned Glosses of Men, drawing those Scriptures which speak of Christ's coming to the final Judgment of the World, to the Sense of that imaginary Kingdom which hath being no where but in their own Brain; but without any Intention of a formal Confutation, I purpose only to give some light touches at those paradoxal and unwarrantable Positions, which I meet with in this Discourse.

That in this visible Monarchy of Christ he shall change all worldly Customs, and put down all
kingly.

kingly Power and Greatness (however just) and set up a new; so as there shall be no more Lords but he, even as the earthly Monarchies swallowed all kingly Power under them, may well pass for a sufficient Paradox: We grant indeed, there shall be none in Competition with him, even in his spiritual Rule; but that there shall be none in Subordination to him in his supposed visible Monarchy, were too bold a Word.

That there shall be a double Judgment, one a thousand Years before the other; the one wherein many, both Saints and Sinners, shall be judged, and that with great Terror and Solemnity, which shall be a general Judging (tho' not to the second Death) of all the Ungodly in the World; at least of all that will not stoop to Christ's Scepter; the other of all Devils and Men, upon the Expiration of those thousand Years, in that universal Appearance before God at that great Day, is an Assertion as bold as groundless.

We have heard of a particular Doom passing upon every Soul immediately upon the Parting from this House of Clay; and of a general Judicature in those common Assizes of the World; but of a middle Sessions, betwixt both these, in which all the ungodly shall be arraigned, and sentenced to a temporal Death, or perpetual Vassalage, was never either spoken of by God, or heard of by Men.

That there is a threefold coming of Christ. The first, when he came to take our Nature; the second, when he comes to receive his Kingdom; the third, when he comes to Judge all, and end the World, may well pass for a Paradox, not inferior to the rest; besides, the metaphorical comings of Christ to any Soul, or Nation, whether in Mercy, or Judgment; we have ever heard of one coming of our Saviour, past, in human Weakness; another to

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come in divine Power, and Glory; but that there should be a third coming down from Heaven to Earth, betwixt these, is strange News to Christian Ears; which were heretofore wont to be inured to our old *Apostolic, Athanasian, and Nicene Creeds*; and to hear, *From thence shall he come to Judge the Quick and the Dead*: No coming therefore till he come to Judgment; and that there may be no thought of an intermediate and partial Judgment in the Beginning of that thousand Years, the Creed which we were wont to profess in our Baptism, ran thus; *We believe that in the End of the World, he shall come to Judge the Quick and the Dead*; lo, in the End of the World, not a thousand Years before it.

Let all good Christians stick close to their old Creeds, *the Faith which was once delivered to the Saints, and not suffer themselves to be carried away with every Gale of new Doctrine*. That of *Tertullian* is a sure Rule, *Primum verum*, the first is true.

Necessarily depending upon this, is that other gross Conceit of a double general Resurrection; the one, of those Saints which were dead before this coming of Christ which shall be raised up a thousand Years before the rest at his next coming; the other of all Flesh at the End of the World, and the final coming and Judgment. But whether that first Resurrection shall be only proper and peculiar to Martyrs that have died for the Name of Christ, or common to all the Saints; let our *Chilists* argue among themselves; their Opinions do no less disagree from each other, than they all do from the Truth: *Alas, good Martha, thou wert much deceived, when thou saidst concerning thy Brother Lazarus, I know he shall rise again in the Resurrection at the last Day*; Why, Woman, the Resurrection of that Saint, thy Brother, shall be a thousand Years sooner than thou thoughtest

thoughtest of; neither did St. *Paul* ever take Notice of this first Resurrection of the Saints; while he adjures his *Timothy before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing*: For surely the Lord *JESUS's* judging of the Quick and Dead (indefinitely spoken) must suppose a Resurrection of all the Dead whom he judgeth; but here, saith the *Chiliasm*, is only in Christ's next appearing, a Resurrection of the dead Saints, and a judging of none but the Wicked which are found alive; for their rising out of their Graves is reserved for the last and universal Judgment; so as by that rule Christ should not at his appearing Judge both the Quick and the Dead.

Answerable to this double Resurrection is the Paradox of Christ's threefold Ascension into Heaven; for (saith Mr. *Archer*) when Christ hath thus put his Kingdom into Form, he will withdraw from Earth to Heaven again, and leave the Government to the dead Saints raised up; they and all Believers shall rule the World; and if these all shall govern, who are those that shall be governed? There are none left upon Earth, but Saints raised to Immortality, and Saints found alive, who are perfect Believers; and some few Slaves spared from Death for Servitude. See now what an honourable Employment, and singular Privilege and Honour here is for Saints immortalized, and translated from Death to Life, to be the Governors of some sturdy and rebellious Vassals: In the mean time, Christ the glorious King of his Church, is returned back into Heaven, and will govern the Earth by his Deputies; what a mean Conceit is this, which these Men profess to have of the King of eternal Glory? That he who hath said, *Behold, I am with you always even until the End of the World*, whose Majesty fills Heaven, and Earth, should come down to put on his Kingdom

Kingdom here below, to be governed by certain Delegates, and then with-draw to his Heaven; what is this but poorly to Circumscribe the infinite Majesty of Heaven within the Terms of a finite Administration? And now in this second Ascension we hear no News of the Attendance of his Retinue; he that brought down the Souls of his Saints, to wait upon him in this Descent; for the receiving of this inferior Kingdom, shall leave them behind him with their old (but new-raised) Partners to spend a thousand Years upon Earth; at the end whereof, he shall come down again, and fetch them up with him in his third Ascension to the highest Heaven. What an high Presumption is this in Flesh and Blood, to send the Son of God the Lord Jesus, from Heaven to Earth, and from Earth to Heaven, upon an Errand of their own making? When himself in his Holy Scriptures never speaks but of a double Ascent of Christ; the one (which is *past*) from Mount *Olivet* (where the Impressions of his sacred Feet are still said to be) forty Days after his Resurrection; the other *future*, when after the general Judgment of the World, he shall carry up all his Elect with him to his heavenly Glory.

CONCLUSION.

The Reader has now laid before him most of the Arguments, *Pro* and *Con*, relating to the *Mil-lenarian* System, and is at full Liberty to judge on both Sides the Question, and to adhere to which he shall think most Rational

The anonymous Writer of this Tract, intituled, *The Revelation Unrevealed*, wholly opposes the Notion of *The RESTAURATION of the JEWS*, for,
says

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says he, * “ That they should be suddenly fetched
 “ up again out of the forlorn Rubbish of *Paganism*
 “ and *Mahometism*, wherein they are in many hun-
 “ dred Generations, irrecoverably long since, lost,
 “ and made the Founders and Citizens of a New
 “ and more glorious JERUSALEM; *Credat Judæus*
 “ *Apella*. This *Writer*, likewise, adds, that the
 “ *Millenarian* Doctrine was, privately, much agi-
 “ tated betwixt those two learned Divines Dr.
 “ *Twisse* of *Oxford*, and Mr. *Mede* of *Cambridge*,”
 and *Remarks* upon a published Letter from the *for-*
mer to the *latter*, with which the Public shall be
 obliged, if this Work be received suitable to its
 just Merit.

* Page 128.

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How I have treated Dr. Burnet, I leave to the general Sense of Mankind; I have translated him faithfully, answered him impartially, dealt with him coolly, and set him Right for Publick Reading.

M. EARBERY.

III. Monsieur SIMON's Dissertation concerning the *Heathen* Notions of the State of the *Dead*. Done from the *French* by Mr. Morgan. Price 1s.





